WINONA ECHOES

ADDRESSES DELIVERED AT THE

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1917

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GRACE THEOLOGICAL SEMINARY & COLLEGE
ΧΑΡΙΣ
EPHESIANS 2:8-10

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Notable Addresses Delivered at the Twenty-third Annual

Bible Conference

Winona Lake, Indiana

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—The Publishers

Indian Mound Sermon

BY REV. W. E. BIEDERWOLF, D. D.

"They first gave their own selves unto the Lord," II Corinthians 8:5.

I believe I know what it is that we have come here for, today. There are three things, one or the other of which we all of us want, and some of us want them all and want them more keenly, if we understand our souls aright, than we want anything else in all the range of possible experience. Indeed we must so want them if they are ever to be ours.

But wait a minute. Paul is appealing to the Corinthians to be generous on the ground of the grace of the Lord Jesus Christ, who, said Paul, "though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." Paul wanted some money for the poor saints up at Jerusalem and he was spurring the Corinthians on by the example of the Macedonians who, said Paul, out of the deepest poverty gave to the limit and even beyond their power.

But will you notice please that Paul says of the Macedonians, that "they first gave their own selves unto the Lord." You see they began at the right end. For when a man really gives himself to God a new life is born within his soul. Revolution is the word to use, for it means a complete revolution of thought, and purpose, of the ideals of life and conceptions of duty and when a man has so given himself to God, all that belongs to him of material possession and of native or acquired ability he construes and accepts as a trust from God to be used in the last analysis as he feels that God directs.

And so everything goes with the gift of one's self.

First, it includes your talent, and God is calling for minds today that will not think, and for lips that will not speak or sing and for fingers that will not strike the keys or touch the canvass with a brush save as by the use of such God-given ability the world might be led into closer touch with Him.

Second, it includes your time. Do you know there is such a thing as giving every minute of one's time to God. I do not mean that we must be always preaching or praying or going to church. The factories and stores must be run and the dishes must be washed in the home. But why not make all these a ministry of the Gospel of Christ as God means we should do? And whatsoever you do, wheth-

er you eat or whether you drink, do all to the glory of God. Oh my friends, nothing but sin is despised by God, and He will take the commonest things of life, the most humble occupation and the most inconspicuous profession and transform them into revelations of His glory, and cause them to become ministries of His reconciliation if you will but consecrate them to the doing of His will.

Third, it includes your money. Some people say, "I'm going to give a tenth." But that's not even Old Testament giving. They gave at least three tenths. But we are not under law; we are in grace and the rule of grace is ten tenths. "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple," and if there is one penny that you call your own and over which you have control and God has not, it is an accursed penny and will bring you into judgment. Nay, but if we had His spirit, the spirit of Him who though He was rich yet for our sakes became poor, every penny would be held as a trust from God and the question would never be, "How much of my money am I going to give to God,?" but, "How much of God's money may I keep for myself,?" and God's treasury would be full, and the work of the Lord would prosper and the millennium would hurry along. "They first gave their own selves unto the Lord."

But it is not for these things that I have chosen this verse today. There are those of us here today who are hungry—hungry for an experience richer and fuller perhaps than any we have ever known, and if you had the whole world as a purchase price and nothing besides you would have to be poor in this respect for all time and all eternity as well. But whatever it is God would have us understand today, as we get down low before Him on this holy ground where so many hundred of lives have been made over, that it comes after the gift of one's self to Him. "They first gave their own selves unto the Lord."

I said in starting that I believed that I knew what it was that we came here for today, and if I were to indicate what it is I would mention three things.

1. The first is knowledge—a deeper knowledge of the things of God. It comes after this gift. Why, friends, these trees round about us in whose hospitable shade we are gathered might just as well try to understand the words I am now speaking in their presence as for you and me to try to understand the things of God without first making an absolute surrender of our wills to Him. These things, says Paul, "God hath revealed unto us by His Spirit," and "the things of God knoweth no man, but the Spirit of God; for the Spirit searcheth all things, yea, the deep things of God."

Dr. Alexander in picturing for us something of the glory of the resurrection morning imagined Laura Bridgeman, who had never

known sight or sound, standing on a pinnacle and an angel from God's throne coming and touching her sightless eyes and crying, "Daughter see!" and touching her soundless ears and crying, "Daughter hear!" and into her eyes and into her ears roll the myriad sights and sounds of a world all new.

But, oh my friend, you need not wait for the resurrection morning for an experience like that, for into the soul absolutely surrendered to Him He will pour all the treasure and all the illimitable of the Spirit of God Himself, for "the Spirit searcheth all things, yea, the deep things of God."

"They first gave their own selves unto the Lord."

2. The second is power—a greater power in the Christian ministry. It comes after this gift.

I do not mean to say that an absolute surrender to God will make your ministry or mine to stand out radiant with a success like that of some other man whose ministry is perhaps one of the conspicuous things in the Christian world. Some men are preaching to vast audiences and counting genuine converts by the hundreds, but there are other men, humble men of God in villages and inconspicuous churches, who are just as devoted and self-surrendered and as full of the Spirit of God as these and the results just mentioned are not in evidence after any such fashion in their ministry. We must not overlook the human equation.

But I do mean to say that if you want power there is a pathway that leads up to it and that path is by the way of the altar and the cross. Where self is so absolutely swallowed up that people can "see no man save Jesus only" something is bound to happen. Only today a brother of mine said, "Biederwolf, my whole ministry seems to have been a failure and I am just about discouraged." But, my brother, if you are here this afternoon, have a talk with God about that matter first and perhaps today through a deeper consecration than you have ever known He will lead you out into a place of power and into a field of service that will make your heart glad because of what your eyes shall see.

I think of the student in Phillip's Academy who couldn't pass his examinations but who had a passion to preach and exerted a powerful influence for Christ in the school. The professors decided to put a parenthesis around his college course and send him into the Theological Seminary across the road, but the poor fellow didn't make any better progress there but he was known as the most consecrated man in the institution. Toward vacation time a call came from a small town up in New Hampshire where the party writing said they had no Sabbath, no Bible and no church and where this party was the only one who believed in Christ. This was the kind of a call most

of the students didn't care much about, but this young fellow said he thought it was just the place where God wanted him to go. He was there but a few years until he died, but I give it to you on good authority before he died he had won every man, woman and child in that village to Jesus Christ, but one man who moved away shortly after the young minister came.

Oh, my brother, hear me; "The eyes of the Lord are running to and fro throughout the whole world to show himself strong in behalf of them whose heart is right toward him," and He is still using the foolish things of this world to confound the things that are wise, and the weak things to confound the things that are mighty, and the things that are despised, yea, and the things that are not to bring to naught the things that are; and what you need is not more native ability, not more academic equipment, but God is waiting, waiting for you to give your self, to really give your self to God, that God might give Himself to you and cause you to be all that man can be and to do all that man can do.

3. The third thing is purity—purity of personal life, especially in our thought and our desires. It comes after this gift. And if your experience is one of disappointing struggle, and you are forever losing the victory and continually going down in the presence of some temptation, I can tell you the reason why. It is because you have not yet really given yourself to God.

Just as the enameled calyx is the expression of a life within the lily-bulb, so the beauty of Christian holiness is an expression of what God can do and always does do when His Spirit works unhindered in the soul of a man. Paul says, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh;" and certainly he was not dealing in rhetorical niceties and unmeaning generalities when he talked about "being strengthened with might by His Spirit in the inner man."

I was telling this to a young Christian business man and he said, "I wish I could make that real in my life; my passion steals upon me in unguarded moments and before I am aware of it my soul is turned into a rioting room of unholy thoughts and unclean desires."

But, my friend, experience knows no other way than the way of the text and I am praying that this afternoon, even now, some of us may give ourselves to God in an absolute and irrevocable surrender such as we have never made before and come to know what it means to have deliverance from the power of sin through the might that works within us to will and do His good pleasure.

Oh, my brother, believe it, God would never give to you a holy ideal and then leave you to grope about in the darkness and despair of your own weakness and sin. Do you remember the story of "The Strong

Man Armed?" how Satan, for this is the one referred to by that expression, occupies and holds the heart of a certain man as its supreme master. Then how he goes out but Christ does not come in and how he comes back and finds that Christ is not there and calling other devils makes the heart that was meant as a hall for the worship of God a place of lustful rioting such as caused heaven to shudder? And then I can hear the footfall of Christ as He comes to set that man free and to cleanse and purify his heart so that he will hate the things he now loves and without which he thinks he cannot get along. Yes, when Christ, stronger than the strong man armed comes and is given His rightful place He will drive before Him unholy thoughts and unclean desires and the body shall indeed become the temple of the Holy Ghost.

Just that He will do for you and for me and for every one if the life be given completely over to Him and He is allowed to have His own way in working out His will in the human soul.

"Would you live for Jesus, be always pure and good?
Would you walk with Him within the narrow road?
Would you have Him bear your burden, carry all your load?
Let Him have His way with thee.

Would you have Him make you free and follow at His call?
Would you know the peace that comes by giving all?
Would you have Him save you so that you need never fall?
Then, let Him have His way with thee.

His power can make you what you ought to be;
His blood can cleanse your heart and make you free;
His love will fill your soul and you will see,
'Twas best for Him to have His way with thee."

Mr. Meyer said that one time when he was a pastor at Leicester there was a strike. The work people smashed property and ruined homes in their riot. One day they threatened to come into a house where there was a big brother riveting shoes in the attic upstairs and a little fellow down stairs. The little fellow feared they were going to break the house open. He went to the stairs and called his big brother:

"Tom, Tom, they are going to smash this door open! Hurry up and come down."

Tom was a strong, well-built man and he came down and put his big body against the door and said:

"Now, youngster, you go on with your game. All the rioters in

Leicester can't break this door open when brother Tom stands against it."

"And so," said Mr. Meyer, "the Devil often wants to come back into this house of mine, and I am afraid of him and when he comes along and swears he will take me by force, I go to the foot of the ascension ladder and cry:

"Christ, Christ, stronger than the strong man armed, make haste and come down. The Devil is going to get me."

"And He seems to come," said Mr. Meyer, "like the lightning flash and puts Himself against the door of my heart and all hell can't break the door open."

May the mighty Christ come and be like that to you and me today and all the days to come.

The Deity of Christ

BY REV. W. E. BEIDERWOLF, D. D.

"And Thomas answered and said unto Him, 'My Lord and My God·' " —John 20:28.

Suppose anybody should talk like that to you and call you their "Lord" and their "God," what would you say? You'd say, "Excuse me, Sir, but you've got your wires crossed." You'd say what Peter said to Cornelius. You remember Cornelius was about to worship Peter and Peter took him by the hand and said, "Stand up, for I also am a man as thou art.'

But did you ever notice that Jesus never rebuked Thomas. He accepted his worship and commended him for it; and when He did it, He was either an arrogant and consummate hypocrite or He was the victim of a species of acute mental aberation or He was just what Thomas said he was—his "Lord" and his "God."

Who was Jesus? Do you know there is not another question in all the realm of human thought quite so important as this one, unless it is the question of what you are going to do with Jesus after you find out who He is.

There are problems, of course, connected with the person of Jesus which no human intellect has ever fathomed or ever will· The greatest minds of the world have grappled with His deity and His incarnation and the general mystery that surrounds His personality, and their noble efforts have brought us much that satisfies and helps. But they have said one and all that their explorations have been like those of Sir Isaac Newton, who in his search after knowledge, said he seemed like a schoolboy walking by the sea-shore and picking up a pebble here and there while the vast deep rolled unexplored at his feet.

There's no doctrine that's been pounded like this one. Of course we can't agree on every little thing and I've absolutely no patience with these cramped and contracted heresy-hunters who are eternally whetting their theological razors and trying to split ecclesiastical hairs with a view to stirring up a muss because of some little deflection of doctrine on the part of somebody else.

But when it comes to the one thing upon which the whole system of our Christian religion rests, the deity, the divinity of Jesus Christ, we must be of one mind. This fundamental truth must be accepted.

Deny it and you knock the key-stone out of the arch and the whole thing comes down with a crash.

And now some fellow steps up and says, "Biederwolf, you're confusing your terms when you talk about deity and divinity in the same breath." Well, I'd like to know the difference between the two. There is but one who is divine and He is God, and if Christ was God, if the apostle John was right when he said, "The Word was God and the Word was made flesh and dwelt among us," then Christ and Christ alone was divine as God is divine.

If a difference between deity and divinity must be admitted let it not be the kind of difference that some people want to make, a difference that makes Jesus Christ less than He really is.

"Oh yes," says the Unitarian, "I believe Christ was divine."

But how do you believe He was divine? I can believe that a rose is divine, or even a cat if you'll allow me to place my own definition on divinity.

Yes, Mr. Unitarian, tell us how you believe that Christ was divine.

"Oh," he says—and you know this is what the Unitarian says; if you don't know it, hear it now and never forget it—he says, "Christ was divine just as any other man is divine; that is, He had no distinctive divinity; He had no divinity peculiar to himself such as other men do not have; He was a good man, the best man that ever lived, if you please; in this sense He had more divinity than any other man ever had, but it was only the same kind of divinity that you and I ourselves have."

Now if that isn't a true and fair representation of the Unitarian position concerning Jesus Christ, then I don't know "straight up" and can't read the English language in plain black and white.

But that at once robs Jesus Christ of His Saviourhood and strips Him of His power to redeem me from my sin.

I tell you, I want a God to be my Saviour.

Say, do you know that the unbelievers of this world have tried to out-do each other in applauding the character of Jesus Christ.

Pilate called Him "The man without fault."
Diderot called Him "The Unsurpassed."
Napoleon called Him "The Emperor of Love."
David Strauss called Him "The highest model of religion."
John Stuart Mill called Him "The Guide of humanity."
Leckey called Him "The highest pattern of virtue."
Pecant called Him "The Holy One before God."
Martineau called Him "The divine flower of humanity."
Renan called Him "The greatest among the sons of men."
Theodore Parker called Him "The youth with God in his heart."
Francis Cobb called Him "The regenerator of humanity."

Robert Owen called Him "The irreproachable."

But none or all of these will do. Doesn't the Bible make it plain enough and doesn't your own conviction corroborate it, that no man however great or wise or good can save his own soul, much less the soul of any other man?

I sat in the home of a Unitarian minister in Alton, Ill.

I said to him, "Is the Bible the infallible word of God?"

He said, "No, it is the fallible word of man."

I said, "Who was Jesus Christ?"

He said, "He was a good man who lived in Palestine."

I said, "Then He was not your Saviour."

He said, "No."

I said, "Have you got a saviour?"

He said, "Yes."

I said, "Who is he?"

He said, "I am my own saviour."

He was painfully consistent if nothing else. But that is the place where every man must stand who robs the only begotten Son of God of His deity and denies to Him any distinctive divinity which other human beings do not have.

But now on the scene comes the fool and says, "It's a mystery, this thing of the deity of Christ; let it alone; you can't believe what you can't understand."

Well, so far as believing what you can't understand, you poor fool, you do that every day.

And as for letting this mystery alone, you can't do it. There are other mysteries and you can let them alone, but this one you can't. Man is a religious animal and he simply cannot shake off his religious instincts; and right in the very center of the religions which faces every civilized human being is the person of Jesus Christ asking today as He did in other days when He mingled among the men of Palestine, "What do you think of me? Who do men say that I am?"

That's the challenge of Christ Himself, and you can't evade it. You may try to evade it as Ritschl does; but an undefined Christ is no Christ at all. And so my friend, if you have never done any careful, consecutive thinking about Jesus Christ, I want to ask you to do it now.

If there ever was a time when both the world and the church needed a clean, clear, concise reaffirmation of the fundamental fact upon which Christianity rests and without which we have nothing more than a creed as insipid and lifeless as the Humanitarianism of August Compte and a religion as effete and worthless as Matthew Arnold's "dilletante gospel of sweetness and light," that time is now.

What about the seething social unrest of our day; the anarchist crying, "To hell with social order;" the criminal decrying responsibility for existence; the toiling, struggling masses clamoring against what they believe to be the unjust and pathetic inequalities of the present day economic system; the scholastic testing everything under the searchlight of experiment; modern society which too often, alas, is little more than refined paganism, atheistic in head and superstitious in heart, seeking to relieve its sense of emptiness by horrible extremes of voluptuous indulgence? What about it?

Is it not true after all that the world's ache at the bottom is a heart-ache? What kind of a Christ then shall we give to it for the healing of its wounds and the rightening of its wrongs?

Shall we give it the Christ of John Stuart Mill? Shall we give it the Christ of Theodore Parker, the Christ of Renan, the Christ of Martineau, or shall we give it the Christ of God we find in the Gospels?

But after all the unhappiest feature of this unhappy controversy about "Who Jesus Christ was" is that the church herself needs the same clear, clean, concise reaffirmation of her own faith.

If the so-called evangelical ministry had only been more faithful to its ecclesiastical vow, the question mark which so many church members are putting before the deity of Christ would not be there today.

Some ministers preach as if this was a thing no longer essential to the Christian faith. Our churches are filled with members who know little if any difference between the Unitarian church and their own. Why is this? It is because we preachers have been remiss in defining the faith.

I held a campaign one time in a city where there was a Unitarian college and the ministers waited upon me upon my arrival and besought me to say nothing about Unitarianism. They were so mixed up with it in their churches that they feared friction might be the result. Of course I told them I expected to get my message from God. But until the absolute and vital and eternally uncompromising distinction between the Christian and Unitarian faith was made clear, hundreds of people came down the aisle and signed cards professing their faith in the Lord Jesus Christ as their personal Saviour and at the same time stated their preference for the Unitarian church. Of course I had to tell them that was either no compliment to their intelligence or to my preaching.

That the Bible writers claimed that Christ was divine and that Christ Himself claimed to be divine in a qualitative sense that no other man is divine there can be absolutely no doubt whatever.

Isaiah in so many words called Him, "The mighty God, the everlasting Father." (Isaiah 9:6).

John said, "The Word was God," and "the Word was made flesh and dwelt among us." (John 1:1-14).

Paul said He was "God manifest in the flesh." (1 Tim. 3-16), and called Him "The Lord of Glory" (1 Cor. 2:8) and "God over all." (Rom. 9.5).

Say, could they have said all this about you or any other mere man?

A Unitarian preacher said to an evangelical clergyman, "If the doctrine of Christ's deity were true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken."

"Well," said the clergyman, "What language would you have chosen?"

"I would have called him the true God," replied the Unitarian.

"That's right," said the old preacher, "and that's just what John did call Him; 1 John 5:20 'even His Son Jesus Christ; this is the true God.' "

And then don't tell me that Christ didn't claim a divinity different from that of any other man.

He called Himself the "Only begotten Son of God," and for this you know the Jews tried to stone Him to death one day and when Jesus said "What's this for?" they said, "Because you being a man claim to be equal with God and so make yourself to be God, and you're a blasphemer and you ought to die." (Matt. 26:63, 64; 27:43; Luke 22:70, 71; John 19:7; 5:18; 10:23).

Now I'll miss my guess if those old Jews who lived with Him and heard Him talk didn't know as much about what He claimed for Himself as the modern Unitarian or anybody else.

Why didn't Jesus Christ set them right if they were wrong in their estimate of what He claimed? Tell me, why didn't He, Mr. Unitarian? He owed it to Himself and to the world and by every principle of philanthropy and every law of decency he owed it to them to save them from the horrible murder they were contemplating. But He acquiesced in the charge and allowed it to stand in all of its repulsiveness to the Jewish mind and sealed his claim by his own heart's blood on the cross where they condemned Him to die because He said, "I am the only begotten Son of God." Could you, a man, say that?

Of course He claimed to be just what the Jews said He did, and when He did it, He was either what those Jews said He was, a blasphemer, or He was just that very person He claimed to be; unless He was a fool and didn't know any better.

He claimed His deity on the threefold ground of His divine knowledge, His divine power, and His divine authority.

I. As to His divine knowledge. He said, "No man knoweth the Son but the Father; and no man knoweth the Father but the Son and he to whomsoever the Son will reveal Him," (Matt. 11:27 and Luke 10:22).

What a daring, what a tremendous statement! How profane and how shocking if He were only a man! Would any mere man dare to say that he knew God as well as God knew him? Would you?

II. As to His divine power. Among other things He said these three.

1. That He had ability to do whatever the Father did. "Whatsoever things the Father doeth these also doeth the Son likewise." What man ever used language so daring as that and claimed the full right and power to do all that the eternal Father had the right and power to do?

2. That He had the power to raise the dead. "As the Father raiseth up the dead and quickeneth them even so the Son quickeneth whomsoever He will." He said He would raise up His own body (John 2:19-21), and that the day was coming when all the dead would hear His voice and come forth out of their graves. How could He do this if He were not God in some sense that no other man has ever been?

3. That He had power to forgive sins. He said so in so many words. The Jews were right when they asked, "Who can forgive sins but God only? But Christ not only claimed the right and power to do so, but He emphasized His claim and proved it by a miracle.

III. As to His divine authority. He said in the plainest terms that He will be the Universal Judge at the last great day. He said, "The Father judgeth no man but hath committed all judgment unto the Son." He says that He "will sit on the throne of His glory" and all shall be gathered before Him.

What mortal could say things like these? Who is this that professes to be able to scrutinize the thought and secret motives of men, to sit in judgment upon their words and their deeds and claims the authority to grasp and wield the divine thunderbolts of retribution if He be not something more than a man? Did ever man make a claim like that? Would you, a man, dare to make it?

These are only a few of His claims.

He said," Before Abraham was, I am." Could you, a man, say that?

He said, "Glorify Thou me, Oh Father with the glory I had with Thee before the world was." Could a Roosevelt, a Gladstone or a Napoleon say that?

He says to the weary soul, "Come unto me and I will give you rest." Could you, a man, say that?

He says that faith in Him means eternal life. Could you, a man, say that?

He said that He was sinless. He said, "Which one of you convinceth me of sin? Could you or any other man say that?

He not only allowed Thomas to worship Him as Lord and God, but He distinctly said in so many words, "All men should honor the Son even as they honor the Father." Could you, a man, say that about yourself?

He says He is coming again in the clouds with great glory. Could you, a man, say that?

He says He is going to bring His holy angels with Him How many angels are you, a man, going to bring with you?

A man who can read the New Testament and not see that Christ claims to be more than a man can look all over the sky at high noon on a cloudless day and not see the sun.

Oh, I know your verse. You say, "Didn't Jesus say, 'My Father is greater than I?'" Yes, and God was greater than Jesus was in His humanity. But your verse knocks the props out from under your own argument. Because if Jesus was only a man, what need was there that He should tell us that His Father was greater than He was. Suppose you should get up and say, "God is greater than I am." We'd say, "Well, you fool, sit down; don't you suppose we know that!"

Now let us go a little farther. Why do I believe in the divinity of Jesus Christ?

1. **I believe it, in the first place, for the reasons just given.** Because the Bible writers said He was divine and because Christ Himself claimed that He was divine.

2. **I believe it, in the second place, because of His matchless character.** He never for a single second wavered in the sublime self-consciousness of who He was. And He delivered the goods. His God-like life was His answer to every questioning or uncertain soul.

Then look at the universality of his character, its completeness and its moral perfection.

Born in a particular race and in a particular age, the whole world in our age as well as in His has found in Him its ideal and the answer to its every spiritual appeal.

Every man has some good points but Jesus Christ had them all; and He had them all in absolute perfection. He was the only impentitent man that ever lived. And He died that way. He prayed for others and said, "Father forgive them," but He never prayed for Himself and said, "Father, forgive me," because there was nothing in His life for which He needed to be forgiven.

Matchless Character of Jesus!

3. **I believe it, in the third place, because of His masterly teaching.**

"He spoke as never man spoke." That's what the officers said when they came to arrest Him, and they were right.

If the books that have been written about His words were gathered up they would fill a thousand Congressional libraries, but his words alone would hardly make a vest-pocket edition. But their heights have never been scaled; their depths have never been sounded.

The infidel comes along and sets up the teachings of Confucius and Buddha over against that of Jesus Christ, but I challenge the comparison. I know great truths fell from their lips and that the non-Christian religions have many ethical utterances worthy of profound admiration. But we have conceded too much.

Take the teachings of Jesus Christ about the great fundamental ethical conceptions, such as love and truth and purity and duty, and where in any non-Christian religion or when on the lips of any non-Christian teacher did the world ever see or hear moral philosophy so profound, so radiant with divine glory and so God-like as that which came from the heart and mind of this marvelous Man of Galilee.

Masterly Teaching of Jesus!

4. I believe it, in the next place, because of His marvelous influence.

The biggest proof of the deity of Christ is just Christianity itself. Harnack's book, "The Expansion of Christianity," does not allow the deity of Christ, but read it and tell me how such things could ever be wrought save by a power divine.

What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far?" He meant that where the Gospel has not gone civilization has not gone, and such a shipwrecked man would likely find himself in the soup tureen of a tribe of husky cannibals.

Take Christianity out of civilization; take it out of art, music, literature, and most of all out of the human heart and life, and you'd have mighty little left worthy of the name.

Confucianism, Buddhism and Mohammedanism have proven by their results that their founders were not divine, but to account for Christianity on any other basis than divinity is a historical impossibility. You might as well go out with a tallow candle to illuminate a golden sunset. You might as well try to paint a Sistine Madonna with a charcoal pencil.

What Jesus Christ always has been He is today, the transformer of the world's life, the reconstructor of human society, the animator of human progress, the one Master moulder of the world's civilization. And by this I know that He is divine.

Marvelous Influence of Jesus!

5. **I believe it, in the next place, because of His mighty work.** Jesus said, "The works that I do bear witness of me that the Father hath sent me." Look at his miracles and like Nicodemus you will have to say that God was incarnate in the man who did such wonderful things.

Look at the greatest of them all. His resurrection. There is no better attested fact in history. I am more certain that Jesus rose from the dead than I am that there ever was a Declaration of Independence or that the battle of Bunker Hill was ever fought.

But greater after all than these are the miracles of His grace; and these He is doing today as in the days of old.

He is redeeming all kinds of people, the good, or rather what we call the good, as well as the bad. He takes the rich and shows them how really poor and naked they are. He takes the self-sufficient and shows them how really dependent they are. He takes the moral man and the moral woman, strips them of the worthless rags of self-righteousness and redeems them one and all to a new and powerful life.

Yes, and He does the same thing for the roue and the debauchee and the drunken sot. The chemists of the Standard Oil Company took the black, foul, filthy and stinking residue of the refinery and made it into pure, white, transparent paraffin. That's wonderful enough. Yet a man can do it. But a man can't take a human heart that's black with sin and make it clean and white like snow; he can't take a human character befouled and besmirched with the pollution of hell and transform it into one of the world's mightiest instruments for righteousness. It takes a God to do that.

He takes a poor, staggering, drunken river-thief and transforms him into a man of whom the pastor of the great Fifth Avenue Presbyterian Church of New York City said that he had more power for God over the people of that metropolitan city than all the pastors combined, and whose death brought endless streams of people, rich and poor, who piled flowers on his coffin so high that they hid the pulpit, and beneath that pyramid of flowers slept Jerry McAuley.

He takes a rough and Godless safe-blower with a kit of burglar tools wrapped up in a piece of carpet and transforms him into a Harry Monroe. He takes a poor drunken barber who had left his wife with her dead baby in the hovel he had made for them while he rolled in the gutter on a beastly drunk, and by the working of His mighty Spirit He makes him over into a Mel Trotter.

He took Saul the murderer and the blatant bigot and made him into Paul the mighty Apostle and the greatest preacher the world has ever known. He took Augustine, a young libertine and sport of Rome and

made him into St. Augustine, the greatest theologian of his or any other age. He took John Bunyan, the drunken, swearing tinker, touched his heart and mind and John Bunyan wrote for us the "Pilgrim's Progress."

Try to explain such marvelous transformations of human character apart from the mighty miracle working power of the Lord Jesus Christ and you do violence to reason, insult the memory of all these godly men and pour contempt upon the name of the Christ who saved them.

When a student in Princeton University I went down into the lower part of New York City and worked in the old Jerry McAuley mission. I there met that marvelous man, Samuel Hopkins Hadley, and learned from him the story of his wonderful conversion. How I used to like to sit and hear him tell it. He said, "I was a bad man and I wanted to be good. I wanted to be honest, but I was crooked. I wanted to pray, but I was always cussing. I wanted to be truthful, but I was a liar. I wanted to be sober, but I couldn't stay on the water-wagon. And I said, 'What am I to do?' My ideals are all right but I can't reach them. What must I do to be saved?"

Yes, Sir, that's the great question. If you have never asked it, I pray God you may ask it tonight.

The Universalist comes along and says, "Quit your meanness, but you'll be saved anyhow if you do your best."

The Theosophist comes in on the scene and says, "Aspire and you'll be a god in a few million years."

The Spiritualist bobs up and says, "Wait till you are disembodied and you will make better progress."

The Christian Scientist smiles and says, "Sin has no reality; you've nothing to be saved from; so don't worry.

The Unitarian makes his bow and says, "Be good and you'll come out all-right."

But Hop Hadley had tried to be good long enough and never got anywhere. And he said, "I'm sick of sin; I'm burdened with guilt and I want the burden to roll off. I want peace; and I want to be good and I want an assurance that will stand the test of life and death and eternity."

Then Jesus Christ, the mighty Saviour, whom God sent, walked out and stood before him. Yes, He did; for Hop said, "I saw Him. He stood before me and said, "I can do all this for you; will you let me do it?" It was in a saloon at the corner of One Hundred and Twenty-fifth Street and Third Avenue, and my dear friend of sainted memory walked up to the bar and struck it with his fist and said, "I'll never take another drink if I die." And the great big, hog-jowled, red-nosed son of perdition behind the bar laughed in his face and told him to "go to hell." And Hop staggered out into the night and stag-

gered around until he found a cop and said to him, "Officer, I'm going to have delerium tremens; won't you please lock me up in a cell and whatever you do, don't give me any whiskey."

The officer locked him up in a cell and if ever a man spent a night in hell, poor Hop Hadley went through it all that night. Late in the afternoon of the next day he asked to have the cell door opened and he went out so weak he could scarcely walk. As he walked by the saloons that glared at him on every side he said he could smell the whiskey clear through the bottle and the window pane. And for refuge he went into the mission where Jerry McAuley was telling how Jesus met him and saved him from his wild, thieving, drunken career. He made his way trembling down to the front and knelt down with a number of other drunkards. There was one woman among them. And Jerry McAuley prayed and said, "Dear Jesus, the Devil has got these men in an awful hole; won't you help them out?" Then he told them to pray and Hop tells the rest of the story.

He said, "This poor man cried and the Lord heard him. I said,

'Jesus, I'm a drunkard; can You make me sober?

'Jesus, I'm unclean; can You make me pure?

'Jesus, I'm profane and I'm a blasphemer; can You help me to pray?

'Jesus, I'm lost; can You save me?' "

And Jesus said, "I can and I will," and like the mighty Christ He is He took the poor, worthless, drunken bum, redeemed him by His infinite power and made him one of the mightiest apostles to the outcast the world has ever known.

Yes, it takes someone who is more than a man to redeem humanity like that.

And I can see vast multitudes gathered around His standard from every quarter of the globe, the rich, the refined and the intelligent; the poor and the unlettered and the redeemed of every kind; the millions who Napoleon Bonaparte said would die for Jesus; and they shout in one glad, grateful voice, "This is the Christ we know; the Christ who saves like a God; blessed be His holy name!"

Men and women, listen to me; Has He ever touched your life? Do you want a Saviour like that—a Christ who is omnipotent, One who, "being in the form of God, took upon Himself the form of a servant and was made in the likeness of man. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

There is a verse of Scripture which says, "What shall the end be to them that obey not the Gospel of the Lord Jesus?"

But now right here in this life, you can't afford to live without Him.

What are you going to do when your conscience walks out in front of you and points its accusing finger at you?

What are you going to do when misfortune and the waves of adversity overwhelm you?

What are you going to do when the undertaker comes and takes the measure for the little shroud?

What are you going to do in the night of despair when the stars are dead?

But the end is coming just the same and what are you going to do then?

I have looked as if in a dream through the gates of heaven. I stood, as it were, by an angel's side who was there to guard the way. And as I stood there the spirit of a rich man came and tried to get admission. He told the angel of his wealth and the vast treasures he had gathered on earth. But the angel pointed to his gold and said. "We pave our streets with that stuff; you have not got enough to buy even a glimpse into the celestial city." And then a moral man came and told the angel who he was, told him of his morality and talked of the good works he had done. But the angel said, "Not of works, lest any man should boast; you can't come in." Then came the spirit of another man and laid before the angel his respectability, his reputation and talked of the good name he had borne among his neighbors. But the angel shook his head and said, "There is none other name given under heaven whereby we must be saved but the name of Jesus." And then there came the spirit of another one saying,

"Nothing in my hands I bring;
Simply to the cross I cling."

The blood of Jesus Christ hath cleansed me from sin." And the gates of heaven rolled back on their jeweled hinges and the angel cried, "Unto you is administered an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ." And as the gates rolled back I saw whole armies of redeemed drunkards and numberless legions of those redeemed from the vilest sinks of sin, and whole acres of redeemed men and women who once had trusted in their morality and their good name but gave it all up for a righteousness not their own. And they had crowns on their heads and palms of victory in their hands; and I saw one whose face and form I could not mistake, One like unto Jesus, and He ascended the throne and the vast throngs

whom no man could number took their crowns and cast them at His feet and they waved their palms, and I heard them cry and they said, "Wonderful; Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace!

All hail the power of Jesus Name,
  Let angels prostrate fall;
Bring forth the royal diadem
  And crown Him Lord of All."

Will you crown Him your Lord tonight?

The Acid Test of Friendship

BY REV. CHESTER BIRCH

Without apology I give this message, which some may recognize as one of my messages often given where I hold meetings. I have had no time to get out a new message, this week I have gotten out two new messages one given before the Evangelistic Association, and the other to be given tomorrow at the 23rd annual gathering of Sunday School workers of three counties.

You will find my text for this message in John 15th chapter and 14th verse. "Ye are my friends if ye do whatsoever I command you." Have you ever noticed how boastful we are of our friends when they are people whose names often appear in the papers. We whisper to other that they have been at our house, and may be there now, but the hidden friends we speak of but seldom. Such an one as gave us texts, and subjects, and outlines for sermons and Sunday School lessons.

I want you to remember this discussion has to do with the test of friendship that Christ uses, and not our low standard such as society has dictated so long, that it has become hollow sham, as they speak of it, in connection with some social function. They say 'My Friend' when there has been a competition of social constellations, that has well nigh broken off diplomatic relation between the ones who often are designated by the words 'My Friend,' when the friendship that really exists is about as deep as that which many of the same people may bear for the Lord Jesus Christ.

Do not forget that the friendship Christ showed for his people, was based upon an actual service rendered in their behalf, now comes the rub, if you want to retain the so-called friendships for many today, I would request you to go slowly when it comes to following in the foot prints of Jesus, and ask of them a service in test of their friendship, really if you want to retain the friendship of many I beg of you to adjust matters in such a manner, as to prevent your necessarily calling upon them for a service, in other words if you want to retain the so-called friendships of many do not ask them for many favors.

Christ says, "If ye are my friends, ye will do whatsoever I command you." Now, let's see some of the commands, for I am sure we desire to know the landmarks of friendship existing between us and the master.

What a quaint little thing that was and yet as true as gospel, when some one said:

"I had my friends and my money·
I loaned my friend my money.
I asked my friend for my money.
I lost my friend and my money."

It's so hard to loan money to our friends and not find that we have "put it in a bag with holes." Just why it is, no one knows, but there seems to be some rusting influence in the handling of money by some people, that the ties of friendship are broken, and often old friends become the worst of enemies. Many a fellow was really warm hearted in meeting another, until he borrowed money, then he became near sighted, and can't see "afar off," when his friend passes on the other side of the street. It's the blinding effect of money, and leaves some with what is known by the oculists of wall street as greenback blindness.

You remember how the Lord uses his friend Abraham as an illustration of friendship, when he says, "Now the Scripture was fulfilled which sayeth Abraham believed God and it was counted to him for righteousness," why is this used? We need to go back to the book of Genesis, where God led Abraham out, and said to him, look at the stars and see if you can count them for multitude, so shall your seed be; now in a short time he led him out, and said to him, I want you to take your only son as an offering. Here is where the real test of friendship enters· Most of us would want to debate this with God, but we see no debating; on he goes and when a certain place was reached he says to the servants, you remain here, and the lad and I will go yonder and worship, and return again to you, but forget not, that he was on his way to offer his son, and when all was prepared for the offering of his son, and even the knife was lifted God stayed the hand, and what was the result, it's said he was called the friend of God. Did God have to do this to test his friend? I say no, but why was this thrilling experience put upon Abraham? It's said to prove him. Again I ask, must God do this to prove his friend? Again I say no, why then was this permitted? My answer, to my own self is this, God knew what Abraham would do, but did I, or would you have ever known only by the act after it had become history. You may ask this question, why should I confess Christ, God knows my heart, and I care nothing about what the people think, but wait, God knows your heart, but I do not and will never know it only by your life and confession. If you would be known as his friend, you should

be willing to have your friendship made known by a public acknowledgment of your relations to him.

Again as to friendship, "If you do what I command." Have you made open confession of him by Baptism? But have you forgotten that he said at one time. "Repent and be baptised." Well, it does seem that this is a command· Now if you have never obeyed this will you answer to him, and satisfy him with your standard of friendship?

It does seem plain to me that this is commanded, and he who has commanded that we follow in his footsteps, was obedient to the ordinance himself, as he was baptised and the Holy Spirit in the form of a dove witnessed to the act of obedience, and the Father gave his voice in attesting to its validity, establishing along with the obedience of Christ in this rite, the fact of the trinity, as the three were simultaneously evident.

"If ye do whatsoever I command you," is my text, and I ask if you confess him, for this seems commanded, if you look at the visit over there, when he asked, "Whom do men say that I am." Peter ever ready to dare and do, gave his testimony, when the master has asked, "Whom say ye that I am?" Peter came with that wonderful confession, "Thou are Christ the Son of the living God."

Now the Master said, "Peter, I will take your confession and the confessions of others, and I will build my church, and I will also give you a key, and along with it goes necessary power to open and close," So Peter took the key, and put it in the opening at the home of Cornelius, and he gave it a turn, and opened the door to the Gentile world. He took the key again, and used it over at the revival at Pentecost, and turned it again, and the way was opened to the Jew, Gentile, Barbarian, Cythian, Bond and free.

Now I contend that I have this same commission that was given to Peter, that I have a right to tell them if they be loosed from their sins here they may be loosed from them yonder in Heaven. You have that same commission, if you will have your papers stamped with the seal of Cavalry's cross, completing your certificate of friendship with him.

Again I must bring you back to my text, "If you are my friends, you will do what I command you."

Do you pray? Well, we will not go "wool gathering," if we insist upon this, in connection with the prayer life, for he says, "After this manner pray ye·" Now if the prayer life has become a thing of the past, we may ask if there lingers any sign of life. When we are not on speaking terms with people, this carries along with it separation, may not be alienation, but separation, you may jostle elbows with the crowded street, and yet be separated, and as much alone as if

you walked the jungles of Africa. Many have tried to make it right with God, by a kind of mute language, that would toss off a prayer by the wave of the hand, and request of God when the way is dark, and the machine is about to plunge over an embankment, or the doctor shakes his head over the little one you love as you love your own life. Many have made God only a broker, or pawn shop keeper for private loans, when currency ran short. Shame upon us, this is one of the coldest turns of commerce. When we only need friends to use them, and never think of what we can do for them, mark this test, we have not made friends of them, we only make them custodians of our own misfortunes.

God will not become the pawn shop keeper of our misdoing, if we would have him as a friend in need, we must own him as friend when laughter accompanies our doings, and when fortune affords us the opportunity to be stewart of his manifold blessings, and acknowledge our stewartship, by our liberal contributions to his many causes of mercy.

I would make another test in this acid labratory, for the test must ever be an acid one. We should not ask less than commerce demands in its standard of coin.

You will remember my text, "If ye do whatsoever I command you."

Do you meet with the Lord's people at the Lord's table? No you say. Well we must examine this command, for you remember he said, "This do in remembrance of me." There is not a place from the Lord's crucifixion to his entering into glory, that interests me more than this request and command, for he was soon to leave them, and he did not want them to forget him. No greater curse can fall upon us than to be forgotten by those we claimed as friends and have them meet us, and when we speak to them, to have their cold eyes turned upon us with that inquiring look that accompanies snobbery that has moved up into another section of the city, or into the town and desires a cessation of our friendships. I say its Hell on earth to count upon friends and have them meet us after years, when their lots have been cast in surroundings and environments more favorable, as the world measures favors, to have their cold inquiring gaze fastened on us with that frigidity that goes with a life lived in the midst of those who are not the friends of Christ. Now when Christ gave this command, he gave it that we may keep alive in memory the friendship he has sealed with his own life and death, and his resurrection. It does seem that we would want to live each day so he will find us in the ties which he tried to establish when on earth.

How ashamed we would be were he to return and find us in the midst of a flirtation with those who are his enemies, and locked arms

with a world that crucified Him, and selling Him daily for less than Judas received as the purchase price for the privilege of becoming a candidate for the gallows, and a death that has ever marked Him as the one who after close touch with Jesus could allow money and jealousies, and worldly ambition to snatch him from the very keeping power of Jesus whose friendship he has so long enjoyed.

Let no false profession mislead us, allow no mere formal profession to decoy us from the personal Savior, whose friendship we so dearly love, and desire to show it, by lives lived in harmony with the tests we have hurriedly examined.

The Bible

BY HONORABLE WILLIAM JENNINGS BRYAN

Friends—I am painfully conscious of the fact that I did very little to merit your very generous welcome and enthusiasm with which you greeted the announcement that I am to be the executive head, or the president of this Board for another year. But, I have been doing the best I could and I am doing a little better this year than I have ever done before. I am managing to get here three days this summer and I am hoping to extend the time until I can really enjoy myself by staying the whole time. You know, I find myself more and more anxious to take part in these Bible exercises. So, today, instead of trying to deliver you a lecture, I am going to just talk to you as I would to a Bible class. Now, from the time I was a young man I have been teaching a Sunday School class whenever the circumstances would permit; and one of the pleasures of our winter home down in Florida is that there are a great many tourists who come down there and we have a tourists' Bible class. We hold it out under the palm trees, and we have had this last winter as many as 1500 attending that Bible class. A great many of them are religious workers at home and we are drafting some of them into the service, and it is a very pleasant part of the winter's vacation down there. Now, this afternoon, I am going to just talk to you as I would to a Bible class.

Now, there are assembled here on this occasion those who are actively engaged in Christian work. At the head of our group we have the ministers who come here, and the evangelists. I do not know of any other place where so many evangelists come together as come here. I am not as well posted on these subjects as some of you may be. But that is enough to make this an important gathering, because these evangelists are men who specialize in the winning of souls. They spend their time in presenting those lines of thought that make the greatest and most direct appeal to the human heart.

And then, we have assembled here those who are in ministerial charge of congregations, and who, while they do not specialize as evangelists, give their whole time to the study and the expounding of the Word of God.

Then, we have the Sunday School Superintendents who give a considerable portion of their time to the study of the particular lessons,

and to the bringing out of the strong points in the passages studied. And then we have the Sunday School teacher, a larger group of these, maybe, than superintendents; and these teachers in varying degree give time and thought and energy to the work of presenting the gospel. Then back of these, we have the laymen and the laywomen who are not active in church work, but who ought to be active—those upon whom the responsibility rests of speaking wherever opportunity offers even if they do not speak on set occasions; for as I understand it, who has himself or herself received cannot be justified in not giving at every opportunity.

Now, this is the audience that I have before me, and these classes which I have mentioned will make up a very large part of this audience, and if there are any here who do not belong to any of these classes, if there are any here who have not themselves become members of the church, if there are any here who are not prepared to take up our Bible and to present it and to preach it in public or in private, then I am sure that I could present no better line of thought for their benefit than that which I shall ask you to consider this afternoon.

I began to talk on religious subjects when I was fourteen years of age. Some of you have known me largely, if not entirely, because of political activity, and if I were ever indicted for being active in politics, I would plead guilty of the charge, because I can present no defense. I have been at it. I may lighten my sentence by saying I was drawn into it and that it was not a deliberate undertaking. I had always intended from my youth to take part in politics some time, but I had no thought of taking part so early in life. I expected after I had made my fortune in law I would then undertake politics. It so happened that very early in life circumstances brought me into active participation in politics, and I have been so hedged about that I have not been since that time justified in withdrawing from the discussion of public questions; and I have no present intention of withdrawing. For the remainder of my life I expect to devote the larger part of my time to these problems of government. But, my friends, I was twenty years old when I made my first political speech, so that I spoke in the church for some six years before I began to speak upon the stump; and I shall be in the church even after I am out of politics. Now, I feel very interested when I make a political speech, but I am more interested when I make a religious speech, because I realize that however certain I may feel that I am right in the position I take politically, I know that I have to get a large number to agree with me before I can carry out the idea. But when I am speaking on a religious subject, if I can touch one human heart for God, I have not spoken in vain, no matter how large the majority may be against me.

However certain I feel when I discuss questions of government, I am even more certain of my ground when I discuss a religious question. My business has been to reach young men. It is not that I am not interested in women—my obligations are largely due to women. My mother lived sixteen years after my father was called away, so that she had a longer time to influence my life than my father, who died when I was twenty. I look back with reverence to that mother, for no one ever had a better mother, than I had. For nearly thirty-three years I have been married, and I am able to judge of a wife. I can judge of the ordinary wife by what an extraordinary wife has been. I am a father, and two-thirds of my children are girls. I have two girls and one boy. I am a grandfather, and five-eighths of my grandchildren are girls and three-eighths boys. So I cannot help feeling an interest in womankind, but I have been so situated that my work has been largely with young men. My Sunday School classes have nearly all, until recently, been boys. I am connected with the Y. M. C. A., and have been for nearly thirty years; and there I work among men. I was head of the Boys branch of the Y. M. C. A., in Lincoln. I was educated at a Boys' School, and I visited the boys' colleges, and then my interest in politics, at a time when only men voted, may have tended to make me center my activities on the boys because of the more active results.

Whenever women have complained because I shut them out on Sunday afternoons, my answer to them has been in the way of a compliment. (It is always well to compliment the women, and it is better when you can compliment them truthfully, which I could do in this case). My answer to them has been that the reason they were kept out was because the men need talking to on religion more than the women do, and as the halls were limited, it was simply keeping men out who needed to be talked to when we allowed the women to come in merely to have the pleasure of attending a religious meeting when nothing that was said was needed by them. And so in my work I have tried to reach the men, and I have looked upon the questions with which I have had to deal in religion from the standpoint of the men, and the texts that have impressed me have been the texts I could use in my efforts to reach the men. I want this afternoon to take up just a few of the subjects that to my mind stand out primarily as the subjects with which we can deal in our efforts to reach the hearts of the people who have not yet given their hearts to God. In the first place, at a Bible Conference it is important that we shall understand the value of this Bible. And I want to present to you an argument which I have already presented in a former speech here. A great many of you were not present, and those of you who were present will not mind having it presented to you again.

I was reading in my Bible one Sunday on the train and I came to Elijah's prayer test. I was just then preparing an address on the Bible to be delivered at a meeting in Chicago where they were celebrating the tercentennial of the King James Version of the Scriptures. As I was reading this prayer test of Elijah, I had an idea, and developed this idea, and made it the basis of my speech at Chicago. Now this was so simple a thing that it seems to me it must have been used a multitude of times, but I venture to give it to you because I have had a great many ministers tell me they never heard the argument presented.It is so simple that it is impossible to believe that it has not been presented many times; but the idea came to me, not by the presentation of someone else, but by Elijah's prayer test, and that was to challenge those who read the Bible to put their theory to the test.

Now, this Bible is either a book by inspiration given, or it is a man-made book; and those who reject it must reject it on the theory that it is man made. No man can admit that the Bible is the true word of God and yet reject it. Now, if this alternative proposition is correct, if the man who rejects this Bible must reject it on the ground that it is a man-made book, then it seems to me that we have a right to challenge him to put this theory to the test. And here is the test. Either man can make as good a book as the Bible if it is a man-made book, or else man has degenerated. The man who says that this Bible is just a man-made book must admit that man ought to be able to make just as good a book today. I may go further than that, and I will make it stronger—if this book is a man-made book, then man ought to be able to make a better book than the Bible today, because of the wonderful improvements that have come, and the progress that has been made in intellectual work, and in the science these people used.

Now, if this Bible is a man-made book, remember that it was made by just a few men, and those of a single race, and they lived in a little area no larger than a county, on the hill of Palestine. And remember that when they made this book, if man made it, they had no great universities to train them for their work, and they had no great libraries to consult. The boy who finishes high school today has had a very much larger intellectual training than those who had the part in the making of this book; that is, he has had intellectual advantages that were not possible then. The men who made this book had to make it without the advantages which come from universities or colleges; advantages that come from our great university libraries. When they made this book there were not swift ships to carry them to other lands, and there were no telegraph wires to bring them news from all parts of the earth. When this book was made it was before we had learned the story of the rocks and the stars. It was a

very scantily supplied store house that they drew from, if it is a man-made book. And yet this book grapples with every problem that confronts the human heart from the cradle to the grave. The writers gave us a document of man's experience, and they set up warning signs all along the way. This book, made under such circumstances and disadvantages, if it is a man-made book, has come down to us through the ages. What do we find? We find that along every other line, except the line of experience, with which this Bible treats, that man has made marvelous progress. With all man's mastery over the forces of nature, there is no comparison between man today and man of nineteen centuries ago. But along this one line, and on this one subject, of How to Live, the most important of all the sciences, and the most neglected of them all, I say, along the science of how to live, we have made no progress whatever. Man has absolutely made no progress in 1900 years in the science of how to live! For we go back today to the Old Testament for the foundation of our statute law, and we go to the Sermon on the Mount for the rules that govern our spiritual development.

Now, what is this Bible? This Bible has come down to us and it gives us today that which was written then and which is today our guide. We cannot substitute anything for it without falling back and taking something inferior to what we have. Now what is the situation? That being the case, cannot we challenge those who reject this Bible to put their theory to the test and make us a book that can be substituted for this Bible, if it is a man-made book? Let them gather not of a certain race, but of all the races; let them not gather from one locality, but from the world, and then let them give to this select few every possible opportunity; let them have training in the schools, and let them have their classes and their universities and their post-graduate courses; let them to go to the libraries where they have gathered together all wisdom, etc., and let these people have everything that the world has garnered in the shape of wisdom; and when they are ready, let them give us a book that is the equal of this Bible of ours; and if they cannot do it, then let them admit that our Bible comes from a source higher than man; or that nineteen centuries of civilization have so dragged us down that man cannot do today what man did a thousand years ago. These people do not try to give us a better book, but simply spend their time trying to find some inconsistency or some contradiction. When these people ask me if I understand everything in the Bible, I tell them No. I understand some things I did not understand ten years ago. I can tell them something that is more important than understanding everything in the Bible. If we try to live up to what we can understand we will be kept so busy doing good that there will be no

time left to worry about what we do not understand. My observation is that those who spend the most time in complaining about the things they do not understand spend less time trying to put into practice the things everybody can understand.

I learned many years ago that it was impossible to convince anybody of anything in the Bible by using evidence that the man himself disputed. As far back as the time of Socrates a fundamental principle was known and laid down by that wise man. "You cannot reason with a man until you find some proposition upon which you and he can agree. And when you find some proposition upon which you and he can agree, and then begin with that, you can reason."

When you go to a man and ask him to believe in the Bible because of a miracle that the Bible contains, he says, I do not believe in miracles, and you cannot prove that the Bible is a Divine book to him by calling as proof something which he rejects. But when you take this Bible, and when you tell him that this is a book which has come down to us; and when you tell him the condition and environment of those who made it, and tell him that if this book is not a God-made and man-given book, then it must be man-made; and if it is man-made, then man must make as good a book now, or a better book, or man has degenerated. When he cannot give you a substitute, then, my friends, he has got to admit that this book comes from a source higher than man, or that man has degenerated. And if his whole theory is built on the proposition that man has made progress, he cannot adopt the theory that man has degenerated.

This Bible has proven its value. Let me show you how valuable it is. If you will take the courses of study, you will find that no man can graduate at any college without having studied more than a hundred different books. It takes a hundred books to train a mind. It takes only one book to train a heart; and the heart is more important to man's life than the mind. "Out of the heart are the issues of life." "As a man thinketh in his heart, so is he."

So much for the Bible. There are many things I would like to say about the Bible, but, my friends, there are other things I want to call your attention to. I will say only one more thing about the Bible, and that is, it is the one book that you can read over any number of times and find something new in it every time you read it. It is one book that grows on you and is inestimable in the value it can be to you; because as you read the Bible, it lifts you up, and the higher you rise the broader is the space over which you look. And this Bible, the more you read it the more interesting it becomes, and the larger sources it proves from which to draw.

In my arguments with those who have not accepted Christ I begin with the beginning. The beginning with me is God. This is the

most fundamental of all propositions. Tolstoy says: "Religion is the relation man fixes between God and self, and morality is just the outward manifestation of this inward relation. If morality is the outward manifestation of religion, then religion becomes the most practicable thing in the world. There is only one way to measure a man, and that is by his morals.

I have yet to know a man who has really failed in life whose failure did not come from a break-down first in the morals of the man. Therefore, the first great thought that can enter a human mind or heart is the thought of God, and I have spent a good deal of my time when I have discussed religion in trying to fix this belief in God in the heart and mind as a real living thing. To my mind the first thing that we have to do is to get the man to really believe that there is a God, for when a man fully accepts the idea that there is a God, then he cannot fail to understand that every human life is a part of that God's plan, and that means that his life is a part of God's plan; that means also that he must make the plan of his life harmonize with God's plan of the universe. And then he comes to the injunction of the Master "Seek ye first the kingdom of God and his righteousness." That is, it becomes the chief purpose of his life to know God's will concerning him and to do it.

Two or three things stand in the way of man's experience of this belief as a vital thing. And one of the first things that I came across when I began to talk religion to a man was Darwinism. The theory that man has come up simply as a development from the lower order of animals. I studied it when I was in school, and I suppose there were twenty years after that that I never thought of it. But the minute I came to speak to people about religion, I ran across the Darwinian theory, and I reached the conclusion that if the Darwinian theory was true then Christianity was false. If Darwin was right, I came to the conclusion that those were correct who regarded Christianity as a weakness, as a destroyer of man, instead of a power for building him up.

If man has never felt for millions of years the touch of anything spiritual, if it has been just a volume of mind pushing up through the lowest forms of life, you put God so far away that man does not feel his conscious presence. If there has never been, since the first germs of life began to develop, any outside force that has touched the individual life, or the life of nations, then, my friends, man might just as well be a fatalist, and when he does anything wrong, lay it to the law of his existence. But I have never found anything since I began to investigate it that gave the slightest support to the Darwinian theory. Drummond has said that nothing can come up of itself, but that it has to be lifted up. He says that nothing in the mineral

world can ever rise into the vegetable world until the vegetable reaches down and takes hold of it and lifts it up; then, and then only is it able to rise into a higher level. Nothing in the vegetable world can ever rise into the animal world until the animal reaches down and takes it up. Then and then only it is able to mount to a higher plane. And, following that analogy, I think we have a right to believe that there is nothing that can lift the animal up except the spiritual that reaches down and takes hold of us and lifts us up. I believe the world is to be lifted up by a lifting power and not by a pushing power. The Darwinian theory is that you push up, and that you just keep pushing up; but our religion teaches us that we are to be lifted up. Christ himself gave us the theory when he said: "And I, if I be lifted up, will draw all men unto me." It is the power of example, and it is the spiritual power that enters into a human heart and transforms the heart, and from that transformation of the heart, the life.

I have found that the miracle is one of the stumbling blocks. Occasionally I have met as I have travelled, ministers who try to argue themselves into the belief that the miracle is not an important part or a necessary part of religion. Whenever I see minister who is afraid to believe in a miracle, I put him down as a man who ought to be out of the church, if he is not already outside, and to leave the ministry. Sometimes I hear people talk about heresy trials. We do not think a man ought to be prosecuted for heresy. It is a question between a man and his God; but whenever I find a Republican in the Democratic party, I say he ought to keep still or go out of the Democratic party. I think a Democrat has no business in the Republican party. And so I say a man ought to be allowed to be in any church he wants to; and my friends I am not saying anything about one church against another, and I never make a speech in one church which I could not make in another.

I believe that the miracle is a thing that we must accept. Deny the miracle and we deny the Virgin birth of Christ. Deny the miracle and we deny the works that the Bible tells us he performed. Deny the miracle and we deny the Resurrection of our Saviour. Deny the miracle and we take Christ out of the class with God, and put him in the class with mere men. And when we have brought Christ down to our standard, then we cannot explain how having died upon the cross, he has had the influence he has had among men. When you make Christ a mere man you have destroyed the power that has given him his strength. The miracle is a necessary part. And I have analyzed miracles. I only find two questions in the miracle. Can you find more? The first question is, Could God perform a miracle? Second, Would he want to? The man who says that God

cannot perform a miracle denies that God is God. That question does not bother me any. The question that has bothered most is the second point. Would God want to perform a miracle? The only people who have been troubled by that question are those who are not willing to believe that the Infinite mind of God may have reasons for doing that which the finite mind of man does not understand. In other words, I think it is simply the intellectual egotist who is not willing to believe that anything can be that he cannot understand. If a man tells me I have no right to believe in God until I understand God I tell him that the most ignorant man in the world is just as sure there is a sun as the most intelligent one. If the lightning that starts from heaven is going to strike in a certain place, it will strike a man who understands it as quickly as it will strike one who does not understand it.

We have to deal with the facts around us, and it does not matter whether we can understand them or not. If I have no right to believe there is a God until I can understand God, then the atheist has no right to believe that he lives unless he can understand the mystery of his own life. I have taken the mysteries about us to show how little we can understand the simplest things with which we can deal. Life is a mystery, love a mystery, patriotism a mystery, the food we eat a mystery! Man does not bother about these mysteries that touch him every day, but when he goes to talk about religion, then he gets to be very much afraid of mystery.

I was passing through Columbus, Ohio, one afternoon, and I stopped to get something to eat in the depot. I ordered a piece of watermelon and ate it. I asked the waiter to dry some of the seeds, and that night a thought entered my mind, that I would use that watermelon as an illustration. I took the seeds and weighed them, and found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. Where does that little seed get its tremendous power? Where does it find its colouring matter? How does it collect its flavoring extract? How does it build a watermelon? What architect drew the plan? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say just what He would do or how He would do it.

Now the most ignorant man in the world can eat a watermelon and enjoy it, but the most intelligent man in the world cannot explain it. These mysteries are all about us and they do not disturb us except when we come to religion. Now why? If a man tells me that he cannot understand how a miracle was performed 1900 years ago, I tell him he need not bother himself about miracles then, let him explain how they are performed today. Talk about the miracle of feeding the five thousand with a few loaves and fishes, is there not a miracle like that we see every day when a man begins to hate the things he loved and love the things he hated. There is not one of us who has not seen a miracle performed in the lives of others. We have felt the change in our own hearts. What is the power that can touch a man and change him so completely that his purposes and his hopes and everything are different from what they were before. This is a miracle that is performed every day. I think it is most important that we shall help people understand that there is a God, and that all around us are evidences of it.. As Fred Emerson Brooks has said so beautifully:

If Chance could fashion but a little flower,
With perfume for each tender leaf,
And furnish it with sunshine and with shower,
Then Chance would be Creator, with power
To build a world for unbelief.

But Chance cannot fashion even a little flower.
Chance cannot create a single thing that grows.
Every living thing bears silent testimony
To a living God.

If there be a God, then we are a part of his plan; and if that be true, then we can have no higher altitude, and there ought to be no greater pleasure than to learn his will and to do it.

When it comes to the various propositions with which we deal, there are a great many texts that I have heard preached from that have deeply impressed me. One of the greatest sermons that I ever heard, I heard about six weeks ago. It just happened I was down in a little town in Kentucky, I found that Dr. Truitt, a Baptist minister of Dallas, Texas, was to speak Sunday morning, and I heard him. He had as a text a passage that I had not had my attention called to, in the 8th chapter of II Corinthians. Paul pays the highest compliment to the Macedonian churches. In speaking to these churches about giving, and giving more than they were able to give, he says, "They first gave themselves." "They first gave themselves!" He

preached a powerful sermon on it. When I went over to speak at Indianapolis to the soldiers there, I could not think of any better text than that, "They first gave themselves." I think that is what the world needs today. It is not that people shall save up money until they die and then give it as they are going to die; but that they give themselves along during the whole life. Money is a very small thing compared with the spiritual power that goes out from one who gives himself.

And then I find that they knew of something that seemed a little strange to me when I was a boy, when they used to speak to me about a city being saved by a few men. Why, my friends, there is not a city in all this land that is not saved by a few. It takes the kind of men that would be necessary to save a Sodom and a Gomorrah, not just a so-called man, but a sure enough man. What is a sure enough man? It is a man who is willing to die standing by what he thinks is right. The world is moved because men have been willing to die for things, and I believe that the great need of this world today is the moral courage of men who are willing to die—willing to die for the truth. I sometimes wonder how long it would have taken for the Christian church to establish itself if early Christians were as timid as the modern Christians are. You get into a town where a local question is up, and the man in business will stop to think what it will mean to his business before he will have an opinion. Sometimes even in the ministry the influence of the pew will silence the man who preaches. What we need in this world is moral courage; and I believe there is not a town so wicked that it could not be saved if the people who call themselves Christians had the courage of the early Christians, and were willing to stand, and be on the right side of every question that had a moral in it. There are a great many speeches that I have heard from which I have gathered strength, and that is what we go to church for. We spend six days of the week at work, and the seventh day is the only one that we give to the nourishing of our spiritual bodies. When you go into a church you cannot tell what you are going to get out of the sermon. I can remember sermons that I heard back twenty and twenty-five years ago. Everything has gone but the thing that touched me. These preachers who stand before us day after day have a mighty responsibility; and only in a slightly less degree is the influence of those who stand before us as Sunday School teachers.

I have more and more come to compare the extremes of purpose by the stagnant pool and the living stream. The stagnant pool is the best illustration that there can be of a selfish self-centered life. The pool receives, but it gives forth nothing. What is the result? It finally becomes the center of disease and death. There is nothing in

this world more repulsive than a stagnant pool, and a human life that is built upon the same plan. What is the most inspiring thing in nature? To me the most refreshing fact in nature is the living spring. Now why is a spring a spring? Simply because the spring is connected with the source that is higher than itself. It is a part of the reservoir above.

How convert a stagnant pool into a living stream? Insert at the bottom of the stagnant pool a pipe connected with the reservoir above, and that water from above just forces its way into the stagnant pool, and not a drop of the stagnant water can get into the pipe. The force of the water in the pipe is greater than the force of the pool, and so the water pours down through the pipe.

How can you convert a spring into a stagnant pool? By just stopping the pipe that connects it with the source higher up. Now, here, it seems to me, is a practical way of showing how Christ acts upon a human life. I know what Christ is doing, and can do. Christ takes the human being and brings him into contact with God, and establishes that vital connection between man and God that makes of a human life a living spring, and makes man the means through which the gifts of God pour out to a waiting world. But the life that is a spring can be converted into a selfish stagnant life by just having that connection stopped. And the stagnant pool can be converted into a spring by making the connection. And we, who have to bring the light of the gospel to others, and we who have to interpret this Bible to others, what is our business? It is just to imitate our master and do what we can to bring man to a place where Christ can connect him with this living source of life and power. And I know of no place in our chautauqua field that is better fitted for the dissemination of the things that inspire and uplift and help than Winona; and it is because I prize the spirit that is here dominant that I am glad to be here and to speak to you, and to listen to the great speeches that shall be made here. I am glad to be one of you, and I am honored to be the president of the Board. I rejoice at the act of the Board this morning in continuing, by unanimous vote, the services of him who has been here from the beginning, who knows all our hopes, and our aspirations; and who, I hope, will consecrate the remainder of his life to working for Winona, and the things for which Winona stands. I refer to Sol C. Dickey.

Indiana Dependents, Defectives and Delinquents

BY HON. AMOS W. BUTLER
Secretary Indiana Board of State Charities, Indianapolis

How many persons know the number of state institutions, and how many can name the 19 state institutions and tell where they are located? Few of us realize that the enrollment of our state institutions is more than 13,000; the attendance in poor asylums, jails and orphans' homes of the state reaches more than 6,000; that the number aided by township trustees during the last year was 97,000; and the number brought into school by the attendance officers was more than 38,000. These aggregate more than 150,000 persons and their total cost to the taxpayers exceeded $5,000,000. All of these are under the supervision of the Board of State Charities, which is a non-partisan, unpaid board of men and women, authorized by the legislature and appointed by the Governor, of which he himself is ex-officio president. Its purpose is the supervision of the whole system of the public charities of the state. Its duty is to see that every inmate of every public institution receives proper care, that the public funds are properly expended, that the institutions are properly conducted, that the management is protected from unjust criticism. Under this supervision in the last twenty-five years, by careful and conscientious effort, there has grown up a splendid system of public charities in Indiana. This has been noted and favorably commented upon by our leading authorities, not only in this country but abroad.

The State's Dependents.

Who are the dependents? The largest number of dependents are those who are poor. They are aided in the homes by the township trustee, who is ex-officio overseer of the poor. Before its excellent poor relief law was passed, Indiana was expending almost two-thirds of a million of dollars a year in this way for outdoor poor relief; that is, poor relief outside the doors of an institution. More than 82,000 persons were aided annually in this way. But under the present system of supervision, the number of persons aided has been reduced to about 50,000 a year and the amount of money paid to about $300,000.00 a year, and according to the testimony from all parts of the state, the poor were never so well looked after as they have been in recent years. The average annual reduction in the amount of re-

lief given below what it was in 1895, and for several years before that, has been $347,456.00 for the past 18 years, making a total of more than six million dollars less that the taxpayers have had to pay than they would have had under the old, wasteful method. If the expense had been increased this much, we would likely have heard a great deal about it, but since it has been a saving, little has been said of it. In many states where they have not such a complete system of outdoor poor relief as Indiana, there has been considerable agitation for Mothers' Pensions, or Funds to Parents, but those who know the operations of such laws realize that they are simply another form of poor relief and state that if all the states had such laws as Indiana, there would be no occasion for such additional law.

Then, too, there is another group of dependents, the children. All children who are made public wards in the state are under the supervision of the agents of the Board of State Charities. There are now about 1,750 in the various local institutions who are public wards and about 2,270 out in family homes. The tax payers are not only saved from their care, but it is really better for the children than if they were in institutions. It is an interesting thing to observe that more than 90 per cent of all the children out in family homes are reported as doing well.

Mental Defectives in Indiana.

Who are the defectives? Reference is made only to the mental defectives. These embrace the feeble-minded, the epileptic and the insane, the three neurotic conditions which bear a relation to each other. Feeble-mindedness is largely a disease of infancy. The blighted mind, like the blighted flower, can never come into full bloom. Epilepsy is largely a disease of young life. Eighty per cent of the epileptics are so before they reach the age of twenty-one years. Insanity is a condition of adult life. Patients are seldom received in the hospitals under fifteen years of age. At a recent meeting of alienists and neuroligists in Chicago, alcohol, drugs and syphilis were held to be the greatest causes of insanity, and resolutions were adopted urging greater publicity of these facts and greater warfare against them. Feeble-mindedness is largely inherited. The bulk of our feeble-minded come from feeble-minded parents.

Method of Caring for Delinquents.

Who are the delinquents? They are offenders against the law. Our fathers wisely proclaimed in the Constitution of 1816 that the "penal code of Indiana should be founded on the principles of reformation and not of vindictive justice." This was reiterated in the Constitution of 1851, but it was not until 1897 that our people recog-

nized the principle and interpreted it into statute law. Then the Reformatory was established, the indeterminate sentence and parole laws enacted; and since that time Indiana has moved forward with rapid strides in prison reform. In the 20 years' operation of the indeterminate sentence law, 10,933 prisoners have been released from the three prisons, on parole under supervision of the authorities. They have gone out with the encouragement of the officers of the institution and every effort has been put forth to encourage them to lead right lives. It is gratifying to observe that about 74 per cent of all those who have gone out have succeeded during their parole period, and only 26 out of 100 have failed. While most of these men have not been earning or saving members of society, it is to be noted in these 20 years while on parole, these men have earned for themselves $3,032,622.44.

The county jails remain the great blot upon our American institutional system. The placard which hung in the corridor of the State House during one session of the legislature and assisted in securing a new State Farm for misdemeanants, was as follows:

How Prisoners Live and Learn in Indiana County Jails·

They live in idleness at the expense of the taxpayer.
They learn vice, immorality and crime.
They become educated in criminal ways.
They degenerate both physically and morally.

Sixteen hundred acres have been bought for this new farm, and with wise management it should be the beginning of the abolition of the county jails as a place of confinement for convicted offenders. They should only be used for places of detention for persons awaiting trial, which was their original intention.

Why is it that so many persons go to prison? A study of a large number of consecutive admissions to the Indiana Reformatory at Jeffersonville shows in round numbers that 65 per cent of them came from broken homes; that more than 50 per cent have not attended church or Sunday school; that 50 per cent have not reached the fourth grade in the public school, and only 5 per cent reached the high school. Fifty per cent were unemployed when they committed the offense for which they were convicted; 35 per cent of them are notably mentally defective. Therefore, it is observed that they lack home training, church training, school training, habits of industry and are lacking in mental capacity. We have to care for the poor and sick, the insane and the convict. We cannot get away from that. They will either be cared for in poor asylums and jails in their localities or in hospitals and prisons by the state. The latter is not only the best way, but it is the cheapest.

Preventive Work.

However, the most important thing we have to do is to prevent pauperism, degeneracy and crime. Preventive work begins with children and in this, according to Mr. Z. R. Brockway, the well known penologist, Indiana has enacted many preventive laws which he declares the most important series of enactments on the statute books of any state. What are some of these laws? Among them are the following: those relating to truancy, dependent children, the juvenile court, the board of children's guardians, poor relief, child labor. housing, contributing to delinquency and dependency, neglect of family, medical inspection, etc. These laws are tools that are put into our hands. With a little observation and study, one can know the conditions, and, when any undesirable condition develops. learn what laws will reach it and how they may be applied. A very little thought upon the part of our peope will make these laws much more effective and be of great help to the officers who are charged with their administration.

Then, over and above prevention, there are constructive social works. Among these are movements for better homes, larger church interests, parent teachers' associations, play grounds· It is our duty then to care for what we must, to prevent all we can, and, over and above all. to construct—build, build, build, all the time. Ofttimes these things do not appeal to us, do not even reach us; but when they do come close to us, how they concern us!

We have in all this great field of social activity a call to service. "Ye who are strong must bear the infirmities of the weak." There are opportunities for service in membership upon the board of children's guardians, the board of county charities, as probation officer, in the various counties. There are other opportunities in many forms of social activity and public welfare work in every community.. All of this calls for the spirit and inspiration of our Christian life put to practical use, given to practical social service.

The Victorious Life

BY REV. J. WILBUR CHAPMAN, D. D.

Text, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost," John 20-22.

Only a word of explanation is needed concerning this text of Scripture. We must understand that which has to do with the first day of the resurrection of our Lord. We must also keep in mind the fact that His disciples have gathered in an upper room in the city of Jerusalem and are speaking about Him, when suddenly the door being shut, He stands in the midst of them, His first words being, "Peace be unto you," and when He had said this He breathed on them and saith unto them, "Receive ye the Holy Ghost."

This is a subject which is easy of outline, and there are three divisions which we would do well to keep in mind.

First: What a day.

Second: What a company.

Third: What a message.

I am greatly interested in this text of Scripture because it gives to me a greater conception of the person and work of the Holy Spirit. I have always thought of Him as ushering in His dispensation on the day of Pentecost and from that day on beginning His special work, and of course this is true He did do this, but here in this upper room before Pentecost He is present. Jesus breathes upon His disciples; they are filled with the Holy Ghost; they go forth wonderfully transformed, and thus from the human standpoint, Pentecost is possible.

Peters' explanation of Pentecost is clearly given in Acts, second chapter and the thirty-third verse, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

There is a sense in which Pentecost can never be repeated. It is a date in church history. It is an event clearly marked in the progress of the Kingdom, but there is also a sense in which Pentecost is always repeated when Christ is honored. This explains the barrenness of mysteries of some men. They are well equipped intellectually; they are socially distinguished; they are geniuses of the highest sort, and yet their pews are empty and their results are barren, and all because consciously or unconsciously Christ is not honored in their preaching. It also accounts for the marvelous success of others.

Wesley was filled with the spirit of God, and preached with a passion almost indescribable.

They pointed out to me in Glasgow the spot where Whitfield stood when, from five o'clock in the morning until late in the afternoon, he preached to the thousands. The multitudes were moved and hundreds of people were converted. He was filled with the Holy Ghost.

Charles G. Finney preached, and in the midst of his sermon men cried out, "What must I do to be saved?" and he was filled with the Holy Ghost.

Moody preached with an irresistible power. We began our meetings in Edinburgh forty years to a day after he had closed his, and the converts of his meeting were the workers in ours. Moody was filled with the Holy Ghost.

Whenever Christ is honored, the spirit of God is always poured out. If this were not true, God would violate His promise, and He cannot do that.

I am also interested in this text and in the incident, because it is in the Gospel according to St. John. The whole Bible is true. I am sure that this statement is correct. At least I accept it from Genesis to Revelation, and I find no reason why I should in these modern times turn from it, but it will not be misunderstood if I say that St. John's Gospel has always seemed to me to be specially true. It is a part of my life. In it my Master walks and talks with men. He lives with His disciples and loves them tenderly. When Jesus stood in the midst of His disciples, as indicated in the text, they seemed afraid, and in St. Luke 24: 37-39 we read, "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Later when He came to remove the doubt of Thomas, who was not with the original company when He appeared in the upper room, we read in St. John 20: 26-27, "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.' Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.'"

And just as Jesus said to them, "Handle me, for a spirit hath not flesh and bones as ye see me have," and as He said to Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side," so just as He was real and could be handled, so is this Gospel according to St. John. I love it dearly.

What a Day.

There has been no day like this in all the world's history. This day of which I speak is the day of His resurrection. Without this day of days, hope would be in vain.

Have you ever noticed the difference between a spiritual gathering where Christ is honored, and the occasion of a great lecture, however famed the lecturer might be? The one is interesting and may be instructive. The other is vibrant with a spiritual atmosphere and enlarges one's vision, until Christ is really a Heaven near.

Without this day preaching is vain. The preacher is a mere lecturer or a reader, but with Jesus and the resurrection as His theme, preaching is powerful, lives are changed by means of it, and souls are saved.

Without this day of days, "Ye are yet in your sins." I have no message for you except that which is based on the resurrection, but with this as my foundation, there is hope for the hopeless, and none need ever despair.

What a wonderful day. It began with the opening of the tomb of Joseph of Arimathea and ended with His standing in the midst of them, with side bared and hands outstretched, and He so near that they could feel His breath upon their cheeks.

It is well to keep in mind the order of His appearance on that great day.

He was seen first by Mary Magdalene. In John 20: 11-12 we read, "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

When she had turned herself back she saw Jesus, but she supposed that He was the gardener, and she said unto Him, "Tell me where thou hast laid Him," and in the 16th verse of the 20th chapter of John we read: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

When the women were returning from the tomb He appeared once again, and in Matthew 28:8-9 we read the account of this meeting. "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet, and worshipped him."

He appeared to Peter, probably in the afternoon. We do not know just where the meeting took place. Their hands clasped the same as of old, except that His hands had been pierced by the nails since they separated, and I know Peter well enough to know that he began

to confess his failure, and if he did, I think Jesus must have wiped away his tears with His own hand and led him gently back into fellowship.

When the disciples were on their way to Emmaus, just as the shadows were lengthening, and the night was coming on, He walked with them, and in St. Luke 24:29-31 we read: "But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."

So when all these had met in the upper room they must have been talking about Him. Surely they were greatly excited, when suddenly He is in the midst of them. One of the best ways to secure His presence is always to talk about Him; one of the best ways to have Him in a church is to preach about Him.

What a busy day it was for Him; from morning till night He was walking and talking, and what a rebuke He is to us in our idleness. I have always thought that this first day of the resurrection was a pattern day, and so given to us in order that we might know how we should live, inasmuch as we are risen with Him.

What a Company.

Naturally we ask ourselves the question, "Who was there in that upper room?" In St. Mark 16:14 we read: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." I am told that this does not simply mean the eleven, but may have been descriptive of an indefinite number, and perhaps more than the eleven, but of this I am sure—one person whose face we have seen with them before was not present, and that one was Judas Iscariot. He had sold Jesus for thirty pieces of silver, and he was absent, and to this day we cannot sell Jesus for money, or fame, or pleasure, or sin, and still expect to have Him with us.

In the Burgoyne monument located at Schuylerville, N. Y., there is a striking illustration of this. One of my pastorates was in that village and I was taken one day to see the monument. As you climb the stairway within it, in hammered metal on the sides of the monument you read the story of the struggle and surrender, but as you step outside the monument you will notice that in three niches on the sides of the monument are statues of generals, while in the fourth niche no general is found. It occurred to me that the monument was not completed, but my old friend whose guest I was, said to me, "Yes

indeed, it is completed, and that is the niche which might have been filled by Benedict Arnold, but he was a traitor and the niche is vacant."

Judas Iscariot was not of the company. In St. Luke 24:32-33 we read: "And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." Evidently it was a considerable company that had gathered in that room. Perhaps Joseph of Aramathea was there, and if so, I think I hear him saying, "I am so glad I gave Him the use of my tomb. For three days He had perfect rest. My tomb shall never again be the same, because Jesus has rested in it."

Perhaps Nicodemus was there, and if so, I can hear him say, "I am so glad that I helped to take Him from the cross," and perhaps he may have told how swollen was His body and how awful His wounds.

Perhaps Simon, the Sirenian, was there, and if he was, I think I hear him saying, "I am so glad that I helped Him bear His cross, I wish I had taken all its weight."

Some day we shall see Him, and how glad we shall be if we have just been faithful, not always successful, but just faithful.

What a day it will be when He speaks to us saying, "Well done, well done," because He saw what we wanted to do and rewards us for that. But what if we have failed; God pity us if we stand at that day with hands empty and lives unfruitful.

What a Message.

It is necessary for one to read carefully St. John's Gospel, 20th chapter, 19th and 22nd verses, to have the sweep of this message. Note carefully His words.

First, "Peace be unto you." I never realized until recently that this was also a part of His last message which He was giving to His disciples just before He went to the cross, when He said, "Peace I leave with you," and now that He is past beyond the cross and come forth from the tomb, His message is still the same, "Peace be unto you." This is His message to me; because I have accepted Him, I have the peace of pardon, the peace of sins conquered, the peace of His gracious presence, the peace of His never-failing promises.

Second, He showed them His hands and His side, and what a wonderful vision. A British clergyman, a guest in my home, told me of a titled lady across the sea who went about her home with hands covered. One day her daughter entered her room unexpectedly and found her hands uncovered. They were so scarred and marred that the girl sprang back in alarm, and the mother said, "My dear, it is time I told you about these hands. You were a baby and the house was

on fire, and I found that you had not been taken out, and I fought my way through the flames and found you, and carried you to the window and dropped you into arms upreaching to receive you. and when I turned to escape, escape was impossible because a wall of flames was in front of me. So I climbed out of the window and attempted to climb down the trellis work on the side of the house, and with my hands burning I missed my hold and slipped, and I tore my hands in the fall, but I tore them for you." And the daughter took her mother's hands in hers and covered them with her kisses, saying over and over, "They are beautiful hands," and so I say about His hands which were nail-pierced, those hands they tossed the world into space; they set the stars in position in the skies; they parted the sea for Israel; they wrote a woman's forgiveness in the sands; they blessed little babes; they gave sight to the blind; they are beautiful hands. They brushed away my tears when I was in sorrow; they held my heart and kept it from breaking; they steadied my feet and kept me from falling; they were nailed to the cross for me; beautiful hands. It is in the memory of what they have done for me that I preach.

Third. "As the father hath sent me, even so send I you." It is a wonderful thing to be sent of God. This gives dignity to preaching; this gives power to one's testimony, and after He had said this he completed their equipment, and this was necessary, for if we preach in our own strength, failure would be inevitable.

Fourth, He breathed on them· Was not He near? And just as some of us have the memory of a mother's breath upon our cheeks as she held us in her arms, so He is so near at times that we can feel His breath upon our faces; He is near indeed. A Christian life is just breathing in what He breathes out, and growth in grace is just our keeping on breathing in, for if we should ever breath out more than we breath in. defeat is sure.

Fifth, "Receive ye the Holy Ghost," he said to His disciples. This is the secret of power. From this room St. Paul went forth a preacher and writer, a wonderful man. What if a church had this marvelous power; how the world could be shaken, what victories could be won.

For the first time the number of members of religious bodies in the United States has crossed the 40,000,000 mark, according to 1916 statistics compiled by Dr. H. K. Carroll and recorded in "The Year Book of the Federal Council of Churches." Think of 40,000,000 people on fire; 20,000,000 people on fire; 10,000,000 people on fire; all the Presbyterians on fire; all who listen to this message on fire; no task would be too difficult. The call for service is great today. I wonder if we have lost the heroic element in our serving.

Have you read the story of the British approach to Bagdad? The last battle before Bagdad is likely to become historic mainly on account of the fighting at the crossing of the Diala, about eleven miles from Bagdad. It was necessary to cross opposite the village of Diala, where the stream is about 120 yards wide, in the face of an enemy sheltered behind thick houses, walls and gardens, armed with machine guns and rifles. There were two days of desperate fighting before the crossing was effected.

The attack on the night of March 7th was checked, but the quality of courage shown has never been surpassed in war. Immediately the first pontoon was lowered over the ramp, the whole launching party was shot down in a few seconds. It was bright moonlight and the Turks had concentrated their machine guns in the houses on the opposite bank. A second pontoon reached the middle of the stream when a terrific fusillade was opened on it. The crew of five rowers and ten riflemen was killed and the boat floated down stream. A third boat got nearly across the river, but was bombed and sunk. All the crew was killed, but there was no holding back. The orders still held to secure the passage. Crew after crew pushed off to an obvious and certain death. The second and third groups of pontoon crews were exterminated in the same way, and their pontoons drifted out into the Tigris to float past the British camp in the daylight with the freight of the dead. The pontoon parties were volunteers, so chosen that all battalions of the brigade would share the honors of the night. The loss of all the available pontoons finally stopped the efforts to cross the river.

On the second night the attempt was resumed with equal gallantry, and for almost three days went on. On the morning of the 10th, British troops upstream had begun to turn the Turkish flank, and a general retirement began. By 9:30 a. m. in the morning the whole brigade had crossed and the fate of Bagdad was sealed.

This is for us all. There have been some notable illustrations along this line.

First, there was John Wesley; when he was in this country in Georgia his name was a by-word and a hissing. He could not move the county in which he lived, but he returned to England and shook three kingdoms. He says—just because he took God at His Word and accepted Him in all His fullness.

Second, Mr. and Mrs. Henry F. Durant were the founders of Wellesley College. Mr. Durant had legal aspirations until before the Supreme Court of the United States he was recognized as the leader of the New England Bar. Then he had a great financial ambition which led him to wrestle with small men and then with bigger men and then with the biggest men in the financial life of his day. Then

came the complete renunciation of his professional aspiration, never again pleading a case in court but becoming an evangelist, pleading with young and old to follow the meek and lowly Galilean. At the same time he lost his ambition for wealth and devoted his financial talent to the best investment of it in providing opportunities for young women to get a Christian education.

When asked to explain this change in his life he said, "I have had an experience."

Third, there are missionary stories without number to illustrate this truth. One came to me the other day. It was the story of Dr. Arthur Jackson who gave up his bright young life in the pneumonic plague at Moukden. "A medical missionary, he volunteered at once for the post of extreme danger. He was thoughtful for others. 'Keep back! Keep back! Don't take any risks!' he cried to his assailants. But for himself he had no concern. 'Not many fellows get such a chance as this,' he said, on his last working day. Next morning he was feeling ill; how it happened nobody can tell. He had been inoculated against plague, was closely masked, and in other ways protected against infection; but it found entrance to his lungs somehow. In the evening the bloody spit appeared—a fatal sign. He was alone at the moment, but his unselfish courage did not fail. As long as consciousness lasted his concern was for the safety of his attendants. In twenty-four hours he was gone. His death produced a great sensation. The Chinese newspapers dwelt wonderingly on his heroic self-sacrifice. The Viceroy sent ten thousand dollars to his mother 'for the use of his family.' She at once gave it to the Medical College at Moukden, that a part of the building might form a memorial to her son. The Viceroy was deeply moved on hearing this. 'What a mother! What a son!' he exclaimed, and immediately added a personal gift of four thousand dollars to make the memorial more worthy. In all the annals of Christian chivalry there is nothing to eclipse this."

We are gathered in the upper room today, and He is with us, and if we but yield to Him, life will be victorious indeed.

New Light on Jesus and His Times

BY PROFESSOR CAMDEN M. COBERN, D. D. LITT. D.

Text, "His name shall be called wonderful," Isaiah 9:6.

These words were spoken of Jesus centuries before he was born. Even skeptics and Jews acknowledge the truth of this prophecy. Those who deny the deity of Jesus are compelled, even more than others, to acknowledge the wonder of his character and his life. The new discoveries digged up from ancient cities, added to the new light obtained from modern criticism, has buried the old skepticism so that it can never hope for a resurrection. Some of the acknowledgements made by Jewish scholars in recent years are most remarkable. The Jewish Encylopedia, just published, acknowledges that Jesus was greater than Moses. Montefiore, the celebrated London Jew has recently completed a Commentary on the Gospels at the close of which he says that he was brought up to hate Jesus and to despise his Gospel but that his more mature researches have led him to expect that his people would soon cease to call Malachi the last of the prophets but would call Jesus the last of the prophets.

As I told this to Dr. Russell Conwell of Philadelphia, the other day, he said, "I have something greater to tell you. Not long ago I was asked to give my lecture Acres of Daimonds before a Jewish audience and the Rabbi in introducing me said, ' Dr. Conwell, we Jews do not think of the Messiah as you do. You think the Messiah has already come. We think he is yet to come. But before you speak I want to say to you that we all hope and expect that when he does come he will be just like your Messiah whom you think has come.' "

How glad I am that I have lived to see the day when even the Jews acknowledge that their highest ideals and best hopes concerning the Messiah would be realized in a "coming One" just like Jesus.

The new discoveries show us as never before how different Jesus was from all the other men whose writings have come down to us from that ancient past. We have recovered the literature of that first century. It is known to us almost as completely as the literature of Washington's day. Amid all those great writings the words of Jesus appear like "Apples of gold in baskets of silver." Nowhere else in that age or any age can one find such aphorisms, beatitudes, parables, silver sermons and golden rules, as he threw off on the spur of the moment each hour. Confucius gave a golden rule

but it differed vastly from that of Jesus. It was negative instead of positive, it was local instead of universal, it was religious instead of being merely a business maxim dictated by selfishness.

And it is equally curious when we compare the methods of Jesus and his education with that of other wise teachers.

Jesus had no teacher. He never went to college. He never walked through the halls of the theological seminary. He did not owe his greatness to instruction received from others. Socrates and Plato had teachers and so did Confucius and Buddha and other wise men who have made an impression upon the world, but Jesus spoke as if he had all wisdom within him. He was the Truth and therefore he could spontaneously utter the truth. Other men need to ponder well what they are about to say and the wiser they are the more carefully will they ponder and the more certainly will they wish a little while afterwards that they could revise what they have written and spoken. We study in the college Goldsmith's "Deserted Village" as one of the English classics—but Goldsmith's original manuscript shows revisions in nearly every line and almost every word of that celebrated poem. Jesus talked off hand. One-third of the Gospel of John—a little more than one-third if I have calculated correctly—is composed from utterances of Jesus spoken at the table. This was his ordinary "tea table talk." What do you think of this man who was always talking and all of his talk worth remembering for two thousand years.

"He spake as never man spake," but this was the least wonderful thing about him. It is harder to live than it is to teach. It would be a good thing, as some one has suggested, if some preachers could preach on Sunday and go to heaven for the rest of the week. It is far harder to live perfectly the Sermon on the Mount than to utter it. Jesus lived perfectly the Golden Rule even his enemies being the judges. No living infidel denies to him a life that was as fully ideal as his best ethical teaching. Vast numbers of documents have been digged up from the earth in recent years telling about Jesus and his disciples. These have given a new witness outside of Scripture to the thrilling influence which the unique and holy life of Jesus made upon the world, and even up to our own generation skeptics themselves have been saying, "He will never be surpassed."

But this man acknowledged even by infidels to lead the race of men so far as spirituality is concerned had a unique consciousness absolutely different from that of any good man. He had the consciousness that he was perfectly sinless, that he had always done that which was perfectly pleasing to God the Father, that when Satan cometh "He findeth nothing in me." No other good man ever felt like that. The better the man the more he realizes his inward if not his inbred sin. But Jesus never felt the need of conversion. He taught

the New Birth but never experienced it. How strange it is that this man who was never converted is nevertheless the ideal of religion both for good men and bad. How do you explain that if he were man only?

And one of the acts which this man most commonly and most emphatically declared he had the right to perform was to forgive sins. He had never been forgiven but claimed publicly and privately this prerogative which belongs only to God. Nothing can be more certain than this. It lies at the center of the Gospel record and it lies at the center of all modern Christian experience—this is the absolute answer to Unitarianism—Jesus can forgive sins. See the Divine attributes that this necessitates. It means **omnipresence**, for sins can be forgiven on any continent. It involves **omniscience**, for only God himself can know whether the man is fit to be forgiven having been regenerated. It proves **omnipotence**, for only the God who created the machinery of human nature can make a man over into a new creature. It is miracle enough to heal the leper and calm the storm on the Sea of Galilee but this is an infinitely greater miracle, to revolutionize human nature changing a wicked man into a holy man.

Greater than any separate miracle was the act of Jesus the Carpenter in building Christianity. This was greater than to have built the stars. It meant not only the tearing down of the Government of the Roman Empire and establishing in its place a new government, a new law, a new literature, a new ideal and philosophy of life. It meant the establishment of a new religion—the religion of the sunrise. It meant the establishment of a holy community composed of regenerated men and women who differed from their neighbors to such a degree that all of that first and second century literature shows the astonishment with which all observers looked upon it. To build the pyramids in one night single handed is not such a task as to build Christianity out of the wrecked and ruined humanity which offered itself as the only possible material which Jesus could use.

This leads us to the most marvelous of all the acts performed by Jesus the Wonderful. How did Jesus give to the world a new Bible and a new religion? He never Himself wrote a word of it. He never established a ritual or organized a society or wrote out a program or even delivered to the world a decalogue. He let his disciples do all this. Who were these men that through the touch of Jesus were made into world teachers and the builders of a universal and eternal church? Common fishermen with the smell of the bait on their hands and the stench of fish on their ragged clothing. Only three of the twelve, at the best, could be called ten talent or even five talent men. Peter and John and Judas were able men—Judas the ablest of the three as proved from the fact that he was given the chief office

and that he had the foresight to perceive that the kingdom of Jesus was not temporal but idealistic long before even John understood this—but the other disciples were common men, most ordinary and commonplace individuals who would have never been heard of even as leaders in their local fisher's village had they not seen Jesus and decided to follow Him. He changed them. They were little men but under his influence they grew so tall that Jesus said, "Let them be crowned with the stars"—nothing less than a solar system would do! They were light men but when Jesus touched them they grew so heavy that when they walked over the earth it tipped under their feet and men said, "These that have turned the world up-side-down have come hither also."

Brothers, Jesus can do it yet. He is waiting to do it today. He can still take common men like us and make us over into Divine instruments of power. May God send the dynamic of the Holy Ghost to work this miracle in our lives at this very hour. Amen.

New Light on the New Testament and the Martyr Church

LECTURE BY PROFESSOR CAMDEN M. COBERN

The apostle was right who said to the believers of the first century, "The toll of all the ages has come to us as our inheritance," I Cor. 10:11. That is almost equally true of us today. A miracle has happened. Out of the buried cities not only has one risen from the dead but thousands have been resurrected bringing with them tens of thousands of early documents to confirm the truth of the New Testament. Only the deepest credulity can permit a man to remain an infidel in this generation. Ninety years ago Horne in his "Introduction" was able to record that 550 New Testament Manuscripts had at that time been collated proving that that New Testament text was more securely settled than that of any other book. Thirty years ago Westcott and Hort reported that 1700 New Testament Manuscripts had been examined confirming our present text. Three years ago Von Soden in his new Greek text was able to affirm that 4200 Manuscripts had been examined thus making our New Testament books more certain in their reading than any one of Shakespeare's plays.

It has not only been New Testament Manuscripts which have been dug up from these ancient graves and rubbish heaps, but thousands of other documents coming from the first and later centuries throwing a flood of light upon the beliefs of the early Christians and the thoughts of the Pagan world as it came into contact with this new religion.

It has been but a little while since skeptics were accustomed to say that all we knew about Jesus and the disciples and the early establishment of Christianity we had found out from the Bible. This can no longer be said. Hundreds of references to Jesus and the apostles and to the work of the Christians in the early centuries have now, through God's good providence, fallen into our hands. More than this we have learned very much concerning the social, religious, and family relations, and the religious and ethical needs of the people to whom the Gospel was first preached. Here are police records now in my hands written by the official recorder B. C. 2840, showing the thefts and burglaries and far worse abominations which were common even in the smallest towns. The saloons were then in business and were doing the same kind of work they are doing today. Women were so despised that little girl babies were very commonly

thrown out on the street to die. The people who picked these foundlings up and saved their lives—even though they were preserved for immoral purposes—were called "Benefactors." No wonder that Jesus said to his disciples that they should not be called by this name.

A vast number of Hebrew works have been discovered showing exactly the very literature with which Jesus and the Twelve were well acquainted and giving a new view of Jewish education.

Even far more important than this has been the discovery of lost works written by some of the most famous early Christians. Thus a large work from the pen of Ireneus who was elected Bishop less than 80 years after the death of St. John was discovered in 1904; and in 1911 Origen's commentary on the Book of Revelation; while various letters written by Ignatius, who was for forty years contemporary with Polycarp—a famous pupil of St. John—are now in our hands.

The earliest "Book of Doctrine and Discipline," written about A. D. 100, has been discovered and gives strange information concerning the treatment of pastors and evangelists, method of baptism and energy of discipline at that early period. A vast number of Christian sermons and prayers and a Christian hymn book containing almost in full forty-two hymns have been discovered.

Within the past dozen years a vivid light has been thrown on the 1st, 2nd and 3rd centuries through the new discoveries in the the pictures of the raising of Lazarus, and the Woman of Samaria at Jacob's well. These narratives are only given in St. John's Gospel yet occur freely among the wall pictures of the Catacombs. Many portraits of St. Paul and St. Peter have also been found.

From Dalmatia has come a strange new proof of the culture and education of the early Christians. The palace of the Roman Emperor there—which was so large that it now encloses a town of 12000 people—was taken as the model of the early Christian Church buildings; and his mausoleum, which is more magnificent than that of Napoleon, was taken as the model for the earliest Christian baptistries.

In Syria, 1899-1909, there have been reported by Professor Howard Crosby Butler a hundred Christian towns dating from the 4th to the 6th centuries the buildings of which only need new roofs and windows to be fit for habitation today. This is the only place on the planet where one can walk through a Christian town 1500 years old and see exactly how it looked in its days of prosperity. To our surprise we find that the Christians of the era were wealthy and cultured. They lived in houses better than ours and their tombs and churches were far superior to ours. And every Christian house had a Bible text over the doorway and so had every Christian shop. The Christians

of that era believed that they ought to carry the religion into their business.

Some of the very greatest discoveries have come from Asia Minor. This great country became Christian in the second century of our era. Many towns and cities were predominantly Christian, all the officers of the city and the leading physicians and business men being believers in Jesus. But about 300 A. D. Diocletian, the Roman Emperor, killed off these Christians as thoroughly as the Turks have recently killed off the Armenians. In many instances the entire city was destroyed and every man, woman and child killed. Sir William Ramsay for the last 35 years has been digging up these ruins. He has found many thousands of Christian inscriptions from the 2nd century on, showing how thoroughly these early marytr Christians believed in the inspiration of the New Testament, the Deity of Jesus Christ and Salvation through the Atonement made upon the cross. He has proved that the Book of Acts was written in the first century by a companion of St. Paul.

In Greece and the adjoining countries much new light has been obtained upon the conditions during the first century when Paul was preaching at Athens and elsewhere. The erection of altars of the "Unknown God" who had delivered the worshiper was not uncommon. We can still see also at Corinth the remains of the temple where a thousand beautiful girls selected from the best families were dedicated to a life of shame in the name of religion. At Ephesus remains can still be seen of the temple of Diana and especially of the fine library and the theater mentioned in the New Testament. This theater is as imposing as any to be seen in New York and certain seats were reserved for the Boy Choir from the Temple of Diana. The Acts mention Demetrius who complained because Paul and Barnabus were interfering with his sale of the gold and silver images of the goddess. An inscription has recently been found mentioning Demetrius—and to our surprise we find that he was a member of The Common Council of Ephesus and seemingly chairman of that body.

From these discoveries and from many others which give to us the autograph documents from the days of Tiberius and Pilate and Caiaphas we are compelled to revise some of our dates—for the birth of Jesus must now be put 6-9 B. C. and the date of Paul's residence in Ephesus is now fixed exactly—but we have new evidence of surprising weight confirming the claims of orthodox Christianity concerning the truth of the New Testament and the acceptance of the orthodox doctrines by the early Marytr Church. Every Christian ought to thank God week by week for the almost miraculous discoveries which now in our generation have confuted infidelity and confirmed the "faith once delivered to the saints." (Dr. Cobern has given

700 pages to an elaboration of these new discoveries—"The New Archeological Discoveries and their Bearing upon the New Testament and upon the Life and Times of the Primitive Church." $3.00, by mail $3.16. For sale by the author, Meadville, Pa.).

Palestine, the War and the Jews

BY REV. JOSEPH COHN

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Romans 11:25, 26.

We are living in the most perilous and the most wonderful period of the world's history. This is conceded not only by Bible students but by students of profane history and by scientists. I believe that if I personally had been given my choice 6000 years ago as to which period of the world's history I would prefer to live in I would have unhesitatingly placed my finger upon this age.

The Deification of Man

The brain of mankind has literally wrought wonders, the inventive genius of man has compassed sea and land, has girdled the world with belts of steel, has flung the messages of the human brain through ether with a speed terrific to imagine; the human brain has stopped at nothing, has all but mastered the very air above us. We have become blase so that any new invention or new discovery no longer causes the nine days wonder that such things would have caused a hundred years ago. Everything, in business life, in social life, even in church life, has been speeded up until it seems as though we cannot go a single step further in our mad rush for new worlds to conquer. All this points just to one thing, which is perhaps the greatest evil under the sun; and that is the deification of man. Man wants to be worshipped, and likes to think that he himself can accomplish anything that is within the possibility of being accomplished. So impregnated has man become with his own importance and his own power that he has no longer a use for a God because forsooth, he is as great as God, in his own imagination. And so the human race has gone far adrift from the ideals laid down for it by its Creator and one great fact stands out which can be written over the entire human race, that fact is failure—colossal, complete failure. At every stage of this world's history we have this same fact, brought out over and over again, God doing His best to bring humanity to His own viewpoint and humanity rejecting God at every possible turn of the way. To mention, for instance, a specific illustration: we have the

amazing spectacle today of a world at war; this is not only a sin in the ordinary run of things but it is a crime of indescribable magnitude because these nations who have gone to war are living in an age when they have had the light of the gospel of Jesus Christ shining upon them in its fullness and in all its brightness, yet they have openly rejected that light. This does not mark a failure of Christianity, these nations do not know what Christianity is. But it marks a failure of humanity, humanity again rejecting the will of the Lord God Himself. And all this comes at a time when the deification of mankind had reached such a state of stupendous bigotry and egotism that they proposed an era of Universal Peace. This peace they hoped to bring about was not through the Lord Jesus Christ, not through the word of God, but through this mystical power of mankind or to use a more populuar word this unknown quantity called civilization. The idea was that if they could pass out to the country enough peace buttons and get every minister in America to preach about universal peace from his pulpit that in itself would bring about this wonderful day. As to God's word itself which distinctly states that there will be no peace until the Prince of Peace Himself shall come, for that they had no use. They know more than God! I sat in an audience of three thousand people in Boston three years ago last summer and listened to an address by Dr. Lynch, secretary of the Carnegie Peace Foundation, on peace. He stated that there would never be another great war in the world's history; that the time had come when hereafter any quarrels between nations would be settled by a group of gentlemen meeting about a long table in the Hague palace and passing between themselves a few sheets of paper, and that would be about all the war that there would ever be. The audience after he was through clapped wildly in their enthusiasm and I turned in disgust to a minister sitting along side of me and said to him, "That's pretty poor sort of teaching to give intelligent Christian people." He looked at me in amazement and expressed the opinion that I wasn't just right in my head. But our esteemed Dr. Lynch had hardly shut his mouth before the greatest war in history was begun, while Dr. Lynch was enroute to the Hague to attend the Annual Peace Conference! Indeed one of those delegates was caught in Germany and kept as a spy for nearly a week in one of the German dungeons and he found to his amazement that the piece of paper between two gentlemen was not going to bring him any peace; it required in his case the official threat of the entire United States Government to affect his release, behind which threat of course there were a good many warships and cannon and other gentle persuaders.

No one fact stands out more clearly today than just this great overwhelming truth which needs to be repeated over and over again, that

humanity stands condemned as a colossal, stupendous failure. Jesus alone is the Prince of Peace—you can't have Peace unless you take Jesus!

The Jewish Situation

And now that we have hurriedly gotten this world perspective and we have seen this awful, pathetic condition, the civilization of centuries crumbling as very dust, let us quickly turn to what we may call the hub of the great wheel—the Jew. What is his condition? For after all the Jew is the heart of the great world problem. He is the great modifying agency of all the world. He is like the gulf stream of the oceans,. he mingles with all waters, he refreshes all streams, but he takes away with him none of their poisons and none of their taints. He owes allegiance to no country, yet he is loyal to all countries. He is the very salt of any nation's existence; a nation without a Jew is not a nation. I need only to cite such illustrations as Portugal and Spain which have the fewest Jews of any countries in the world, and these countries are practically dead Kingdoms.

To illustrate further the adaptive power of the Jew and his importance among the nations let us just note by the way his activities in the present world cataclysm. Perhaps you were not aware of the fact that there are 500,000 Jews fighting in the Russian army alone; the significance of this number lies in the fact that there are only between five and six million Jews in Russia and this therefore would give them a percentage of nearly 10 per cent of their population as being in the army to aid fighting for the defence of Russia. This is entirely out of proportion to their population and if the entire nation of Russia would contribute in a similar ratio Russia would now have an army of sixteen million soldiers. The loyalty of the Jewish heart cannot be better illustrated than in just this instance especially when we remember the abuse which Russia has heaped upon the poor Jews.

Likewise in England there are 25,000 Jews in the British army fighting for the defense of that country; again this forms about one-tenth of the entire Jewish population of England and is again entirely out of the proportion to their numbers. The German army likewise counts 100,000 Jews in its army, and the Austro-Hungarian Empire has enrolled 100,000 Jews in its armies. Thus we have Jew fighting Jew, brother opposed against brother, the only thing that makes the brother an enemy to his brother being the color of the flag under which he is fighting. In Constantinople we had the impressive spectacle of a Jew, Henry Morgenthau, the United States Ambassador to Turkey, assuming voluntarily the duties of ambassador for eight separate Governments; when Turkey entered the arena of the war, the nations against whom she became at war withdrew their ambassa-

dors from Constantinople. In this crisis Henry Morgenthau agreed to act for each nation involved. He demanded from the Turkish Government the free exit from her domain of every British subject. This they refused to grant. At once Mr. Morgenthau threatened that if the Turkish Government did not immediately concede his request he would demand a special train to take him out of the country and he would take with him on that train every British subject in the empire as his guests, a thing to which he was entitled as ambassador from the United States. This threat proved effective, and Turkey made up a train and sent out a large detachment of English citizens. You can see therefore the strategic position which the Jew holds in so many various quarters; the Prime Minister of the Austro-Hungarian Empire, Jellinoff is a Jew. The Justice of the Supreme Court of Great Britain is Sir Rufus Isaacs, and that you will grant me is not an Irish name. He holds the highest position England can bestow upon him next to the crown itself. The Mayor of Rome is a Jew, Sir Ernest Nathan. All these things are simply little pivotal points about which must eventually hinge the turn of events. And this material power of the Jew is simply a type of what the Jew will be in the spiritual realm when through God's grace he shall take that place of destiny. The greatest indications of the early fulfilling of God's plan for his people are to be found in the recent development of Zionism. There has been almost a resurrection of new Jewish life. Zionism has had a new start as a direct result of the war. A daily newspaper reported that in the recent Convention of Zionists in Baltimore one Jewish millionaire said he will personally pay the passage of every Jew who wants to go back to Palestine after the war. In Europe nothing so thrills the Jew as the sure hope of a return to the Promised land after the war. In America, sentiment is divided; some Jews wants to go back, others want to stay here. The British and French Governments have both agreed that Palestine shall go to the Jews.

But the aims of modern Zionism are Godless. It laughs at the idea of God ruling the destinies of the Jewish nation. It simply wants to found a Jewish State in Palestine to take its place with the other world powers; while the orthodox Jew knows that true Israel is to be a people separate from other peoples, a "peculiar people" unto Him. So we have the cleavage between orthodox Judaism, which longs for the Holy City to be restored, and world-Judaism, which seeks Gentile favor and power.

In the meantime, the Jew is winning his way into the high counsels of all the nations, for in every country now he is in a position of trust among that country's rulers. In Russia, the man of the hour, Kerensky, is a Jew. In England, 32 Jews are in Parliament. In

Germany, Italy, France, Jews hold high official positions. In our own America, we have honored the Jews in many ways: several Jews are State governors. Many are city mayors; many are in Senates and legislatures. One, Louis Brandeis, is a member of the United States Supreme Court.

What does it all mean? It means that God is giving these Jews world favor, so that when Israel's hour of destiny shall strike, and the call comes, "Back to the home-land," their position among the nations will be such as will insure the help and co-operation of those nations in getting them established once more in their Land.

A United Protestantism for the United States

BY REV. T. F. DORNBLASER

A united co-operation of all the Evangelical forces in the United States, would exert a more potent and wholesome influence upon the nation, than is possible in the present isolated condition. Our many divisions have been a standing advertisement of the weakness of Protestantism.

If the citizens of forty different States can unite under one Constitution and prove their loyalty to one flag, then surely Christians of the same faith ought to be able to rally to one banner. Nothing will so favorably dispose the outside world toward Christianity as a united church. When the oneness for which Christ prayed is realized, the world will take notice, "that we have been with Christ and learned of Him." The spectacle of a divided church is a stumbling block to many. A united Catholicism is a constant rebuke to a divided Protestantism. Our division into thirty or more sects will prove our defeat in the presence of an aggressive and centralized Romanism.

There is enough common ground for all Evangelical churches to stand upon and move with a solid front against the powers of darkness. When our soldiers are marching to the front under one banner shoulder to shoulder, our prayers should go up for them from a united Church.

The best way to promote the union of the churches, is to deepen their faith in one Lord. It is not enough to recite together the Apostles' Creed. We need to have "Christ dwelling in us the hope of glory." Our churches need more than just a name to live. If they are toned down religiously to mere social centers, their union will be devoid of any regenerating power. The church is more than a fraternal society. It is the body of which Christ is the head. The church is not a club, but the family of God. It is an organism rather than an organization. Its members are born of the Spirit, and are vitally united to the head which is Christ.

In the early church creeds were a moral and religious necessity. Later they became perverted in their use. They became tests of orthodoxy for all time, as if the creed were in the center of the church's

unity instead of the expression of it. Faith does not live upon doctrines as such, but upon personal contact with spiritual realities and powers which cannot be fully stated in words. Heresy, inside and outside of the church, compels her to define her position. Heresies new and old are confronting the church of today. The fourth century was rife with heresy, so is the twentieth. The reformation of the sixteenth century rediscovered Apostolic Christianity. So it behooves the church in this material age, to restate and vitalize the same old Gospel. One faith, one Gospel clearly and briefly stated will produce one church. Christian unity does not lie in fraternal sentiment, nor in the minimizing of truth. It lies in the germinal truth which creates the church and perpetuates it. Dogma is this fundamental truth upon which Christ proposed to build His church. Christian doctrines are the palace of truth erected upon this foundation. The central dogma of the church embraces her commission and her message, a gift and treasure committed to her from God.

The amplified creed is the church's confession to the world. In dogma the churches must be one, but in type of doctrine they may be manifold. Gold has a fixed value, but it is minted to a variety of coins.

There is a certain credal subscription necessary for both ministry and laity, to that which concerns the very foundation and meaning of the church, the other enlarged creed concerns less the being than the wellbeing of the church, to which chiefly the teachers and preachers are committed. Thousands are received into the church, who know no other declaration of faith, except the Apostle's Creed, and are unable to repeat that. Many rest their salvation upon the simple declaration, that "Christ so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Nevertheless, the great creeds of Christendom, from Chalcedon to Augsburg, have, and are still answering a good purpose.

According to the Nicene and Apostles' Creed, we believe in one holy Catholic and Apostolic Church. By the church visible and invisible, we do not mean two churches, but that the church in which we believe presents itself in two aspects. The unity does not consist in being organized under one visible head, as the Pope, or Pontifex Maximus. Nor does it consist in an unbroken succession of an episcopally ordained clergy. The oneness of believers lies much deeper. The true unity lies in the headship of Christ, in whom the whole body grows up into a living royal spiritual Priesthood. Christians must grow up into Him, which is the head, even Christ. "Christ liveth in me," said Paul, "and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for Me." He warned the Corinthians against schism in the church; learning

that there were divisions among them, he said, 'It hath been declared unto me, that there are contentions among you. One saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." "I planted, Apollos watered, but God gave the increase." There should be no schism in the body. There are many members, yet but one body." Creeds are but witnesses, the Bible is Judge. Confessions of faith are testimony only as to the way the Bible is to be understood by the living generation. "The only rule and standard by which all dogmas and teachers should be judged are nothing else than the Old and New Testament Scriptures, as it is written, 'Thy word is a lamp to my feet, and a light unto my path." Other writings should not be regarded as of equal authority with the holy Scriptures, but should altogether be subjected to them, and should not be received other or further than as witnesses." (Form of Concord).

A church cannot live without a theology. Her seminaries are more important than her philanthropical institutions; her colleges than her hospitals. The essential thing about a creed is not its length but its finality. Protestants need to concentrate and simplify their message to the world. The Vatican Council crowned their long doctrinal evolution, by compressing the whole Catholicism into one dogma, "I believe in the Church infallible in the Pope." If a man subscribes to that single dogma, he is a worthy and accepted Catholic. There is no future for a church that is timid about declaring what it believes. We cannot agree with Rome as to the infallibility of the pope, but we can be just as dogmatic in declaring our faith in Christ and His unchanging Gospel. The badge of a church may be its creed, more or less elaborate, but the bond and essence of the church is spiritual; it is faith in a personal Savior rather than in a formula of words. As loyal citizens we submit to the Constitution though we may not be in sympathy with all its details. We are not disloyal though we should seek to amend the Constitution. The numerous churches organized under Apostolic labors were not a breach of Christian unity, but an extension of it. Churches which retain the essential saving doctrines of Christ, are not a rupture of the unity. We have no right to organize a church on a different or more contracted basis than that which Christ established. We believe in the Communion of saints, and then close the communion against all except those who belong to our particular organization. It is the climax of inconsistency when the holy communion is used to witness against other evangelical Christians. In that case worthiness rests upon an external relation, rather than upon spiritual union with Christ.

"One holy Christian church shall continue to exist, which is the congregation of believers. The universal church is gathered from every nation under the sun. This makes the church as broad as Christianity itself." (Melancthon).

A united Protestantism does not necessarily imply that all branches must be gathered into one external organization. Such a church would be unwieldy, as would a world-empire under one central government. But there could be such a unity and co-operation of nations and churches the world over as to best promote the temporal and spiritual welfare of the human family.

Christ's Gospel is final. "There is no other name given among men whereby we can be saved." Christ never thought of a Superior or a Successor. Learned critics have discovered that there is a Bible within the Bible which the dissecter's knife cannot reach. The positive and essential revelation which all could verify was still there. Some may give up the inerrancy of the whole Book, but the infallible Gospel must be accepted as its content. As the heirs of the Protestant Reformation we still cling to the outer works of the citadel of divine inspiration. We still believe that, "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The dogmatism of Rome is her power. Not until the year 1870, did she fully determine to reduce and simplify her voluminous creeds to one superlative dogma, "The Infallibility of the Pope." Since then the Romish church has experienced a great revival. If Protestantism could agree upon a few fundamental dogmas and proclaim them to a perishing world as the only way of salvation, she too would experience a great awakening. It would go a long way toward answering our Lord's prayer, that "They all may be one."

The evangelical spirit of Wesley and the experimental Gospel which he preached,saved the church of England. The Pietism of Spener and Franke saved the Lutheran church for rationalism. The great evangelists, Chapman, Biederwolf and Billy Sunday, are doing much to unify the churches and to make effective Christian Evangelism. The Federal Council of the Churches of Christ, is moving in the right direction. It declares in the Preamble of the Constitution, that "The time has come to manifest more fully the essential oneness of the Christian churches of America, in Jesus Christ as their divine Lord and Savior. The objects as stated in the constitution are: To express fellowship and catholic unity; to bring the churches into united service for Christ; to encourage mutual fellowship and counsel; to secure a larger combined influence for the church. Thirty

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denominations have joined this federation, aggregating a comunicant membership of seventeen millions. For centuries the prayer has gone up from all the churches, "Thy kingdom come, Thy will be done." John says, "There were voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." The time may not be far distant when the scepter of the prince of this world shall pass into the hands of the Prince of Peace. "My kingdom is not of this world," said Christ. It does not come by observation; the kingdom of Christ is within you. His kingdom is larger than the visible church. He exercises kingly power over the universe, in which He holds the world under His providential administration. "All power is given unto Me in heaven and in earth." When God raised Him from the dead, He put all things under His feet, and gave Him to be the head over all things to the Church. Before Him every knee shall bow, and every tongue shall confess Him as Lord of glory. The church is not coterminous with the kingdom of Christ on earth. There are other sheep that are not yet gathered into his visible fold. "Them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The demand of the twentieth century is for a united Protestantism. It is necessary to present a united front against the forces of evil. There never was such imperative need for a united protest against public and private sins, and against the false religions of our day misleading the people and yet without rebuke on the part of a united church.

Protestantism and Romanism agree in adherence to the Apostles' Creed, but in the very essence of Christianity they differ, and from present indications there can be no reconciliation. The evangelical church views Christianity as a Gospel of pardon and peace, offered to sinful men as a free gift. Whereas the Romish Church for the most part regards faith as a new law and Christ as a new lawgiver. Works are emphasized rather than faith. Tradition is of equal authority with the written Word. Pardon is obtained through the priest rather than by personal faith in a crucified and risen Savior. Faith is centered in the infallible Pope rather than in the omnipresent Christ. Justification is objective and independent of subjective experience. Rome claims temporal and spiritual supremacy. Man's salvation is more important than his temporal welfare, therefore the church must rule and the state be its servant. Protestantism stands for a free church side by side with a free state. Both church and state have separate spheres, the one spiritual, the other temporal, and each in its administration should be independent of the other. As true Protestants we believe in democracy for both church and state. This is the

war cry of the hour. According to the president's proclamation we enter into this world-conflict to bring liberty, equality and democracy, to all the nations of the earth. Protestantism is in full sympathy with that ideal.

When democracy is once adopted as the governing principle in all our churches it will not be long until an essential unity will be attained. When the party of the ministry, and the rights of the laity are recognized, the way will be prepared for a congress of free churches. Our hard headed business laymen will see to it that waste and friction in our present divided condition will be abolished. Where one church is sufficient for a community they will not waste funds to erect three. Where one preacher can be decently supported, they will not ask three to preach to empty pews on starvation salaries. Where one board can do the work, they will not dissipate funds by organizing unnecessary agencies. In the foreign as well as in the home field, millions could be saved, and the work and workers multiplied a hundred fold, by a union of forces and a concert of action. The dense ranks of heathenism can only be broken by a solid and united phalanx of Christian missionaries.

Never was a united Protestantism so much needed as in the present world-crisis. Our soldiers are going to the front shoulder to shoulder under one banner. They should be followed by the prayers and the kindly ministries of a united church. The boys are drawn from various denominations, but they now prefer to worship together, as they march together. It would be folly for them to keep up denominational distinctions, and maintain separate communions.

The Young Men's Christian Association is the most efficient agency of the evangelical churches to carry the Gospel and good cheer to the soldiers in the front. This association is the strong arm of the united churches, to do a work which they could not do in their individual capacity. This splendid service in the camps and in the cities of the land, is an illustration of what a united Protestantism could do if they would reconcile their petty differences and unite upon the paramount issue of saving the world for Christ.

Some will ask the question, how such a united nation-wide church could be governed? Our Christian statesmen, who are already an important factor in the church, would readily solve that problem. Our fathers devised a way to unite and govern the States of the Union, made up of peoples differing in politics and nationality, and of diversified industries. Yet they live and prosper together in peace and harmony. Verily, the "children of this world are wiser in their generation than the children of light."

The Waters of Shiloah

BY REV. ARTHUR WALWYN EVANS, D. D.

Text, "The waters of Shiloah that go softly." Isaiah 8:6.

When these words were spoken the Jews were courting an alliance with Assyria, that great and proud nation. This was contrary to their covenant with God, and the very genius and pulse of their national life had always been that God's people should not ally with a heathen nation, but should place their reliance for help upon God alone. The prophet takes them to task for this desire, and preaches to them in a form that was very familiar in those times, by means of a fable. He compared Jerusalem to the little home stream of Siloam, and Assyria to the mighty Euphrates River that girdled with a broad sweep the pagan city. Now this was the meaning of it: modest little Shiloah, or Siloam as it was later called, flowing under Jerusalem's city walls, was a figure of that power the Jews were to rely on, the grace and promises of a faithful God. But Euphrates, with its big galleys and rolling flood was the type of power they were told to shun. Alliance with a Godless and faithless world. So Isaiah says: "Because you despise the waters of Shiloah, that go softly," that is God's help, "and because you choose Euphrates" that is the Godless world "prepare for bitter results," because Euphrates some day like all temporal power will prove unreliable; it will burst its banks, and overflow this little land, in the prophets term, "even to the neck." But you dwell in peace by your own stream, which is the symbol of God, and you shall never be moved. Now let me explain why Isaiah said that Shiloah was a figure of God's help and also let me tell you why later on to me Shiloah not only typifies the Gospel's grace and power, but is also a beautiful symbol of the Christ of that Gospel as well.

First, it filtered clear, out of the temple rock. It had its home in the very foundation of the house of God. So it was an emblem of grace in its source. Then it sparkled out a broad band of silver among the vineyards and the fields and the olive groves and thus it was an emblem of grace in its refreshing and life-giving power. Also, Shiloah played a great part in the Jewish religion. Because it was there that the temple's vessels of gold and silver were washed. And there, again, once a year at the time of the Feast of the Taber-

nacles, the priests moved in solemn procession to the water side where they dipped the waters of Siloam in the golden cups and poured them out as an offering unto the Lord. To develop this symbol still further, in later days the blind and the palsied, the halt and the lame were gathered with eager hope about the pool of Siloam because of the healing virtues that were credited to it. And it was here, you will remember, that the paralysed man lay when he complained to Jesus of having no man to help him into the pool and Christ healed him and sent him on his way. Again, in Siloam, the blind man washed at the command of our Lord and received his sight. And it was near Siloam that Jesus stood and said, "If any man thirst, let him come unto me and drink."

Now Shiloah was silent. It was simple, not tempestuous and brawling. Its chief charm lay in its gentleness. It was not like the great overflowing river of Assyria, turbid, strong, muddy, ruthless, overwhelming. And that is why Shiloah is a beautiful type of the Gospel, because it portrays the gentleness of Gods' work with man. "Not by might, nor by power, but by my spirit, sayeth the Lord of hosts." And that is my message, now the Gospel's gentle power. Its victory is the victories of patience. I know that before the stream of grace can find a channel over which to run upon dry ground, there may be stir and commotion enough. The rocks of ancient habit will have to be blasted and the trees of sin deep-rooted in our natures must be torn up. There will be revival, revolution, revulsion and reversion. But when the channel is cut, how softly and simply the stream fills and flows. It gurgles by the seams of the drill and the pickax, it slips by the stains of the dynamite and it asserts its quiet sway. So all of God's saving work is gentle. He may smite like the hammer, but he heals like the dew. His fist may crush into repentance, but his hand anoints unto redemption. The story of Christ's birth in many a heart is the story of Elijah at Horeb. First the earthquake of upheaval, then the fire of conviction and purification, but God is not yet come. And then the still small voice of love and behold! God is there! Now let us see another beautiful comparison that unfolds for us here. And that is between our Lord Jesus and Siloam, John the evangelist who was both a poet and a painter speaks of "the stream of Siloam which is by interpretation, sent." Why should he take the pains to give us the interpretation of the stream's name. Surely it was because he also had caught the comparison, as Siloam was God-sped, as the carrier-pigeon is loosed upon its way with its message of hope to a beleagured city, as the monks of St. Bernard amid the glaciers of the Alps loosed the great-hearted dog from his leash upon its mission of mercy and rescue, so "God sent

not his Son into the world to condemn the world, but that the world through Him might be saved."

As Siloam ran a long way secretly hidden under the temple rock before it flashed into the light of day, did not Christ also dwell unseen? For thirty long years in the obscurity of Nazareth, his quiet hidden life ran its course. And even in ordinary little Nazareth he was no celebrity, only a workman at the bench. "Is not this the carpenter?" Finally, when God's purpose was ready, he came into the open world. But still "Siloam flowed softly," in a fretful embroiled, noisy world, how marvelous was his composure, how wonderful his calm, how serene and quiet his character amid the earth's frenzy and tumult, his life was perfect peace. Popularity did not make him exalted. His enemies did not bewilder him. Insult, and he had plenty of that, did not ruffle him. He was never restless, never surprised, never stampeded, never ambuscaded, never panicky. He spoke and multitudes followed. No fussiness, no theatricals, no banners, no drums. "He went about doing good." Nothing of Kaiserism there! No seeking of a "place in the sun." "He shall not strive nor cry, nor lift up his voice in the street. A bruised reed shall he not break, and a smoking flax shall he not quench." That's a very different ideal of power from the ideal of Prussian arrogance, seeking to impose its will upon the world that it has clubbed and clouted into subjection. He could have overthrown Herod from his pedestal and toppled Caesar from his imperial throne. But the conquering Christ instead became a traveling teacher, a wandering evangelist on the hilltops, in their little boats, in their humble villages. Followed by fisher lads, for his disciples, ministered to by poor women, "To seek and to save that which was lost." And how did he refer to himself? With no high sounding titles. "I am the shepherd, the vine, the bread, the water, the light." How quiet and unnoted is the life of the shepherd, among his hills. He labors, unseen, of the eye of man. How noiseless is the growing of the vine, how unobtrusive is bread, yet how vital. How calm is the well of water, yet how necessary. How silent is the light. He lived in tumult, a troubled life, but he did not make it. Men made it; the Pharisees nagging, nagging, criticising, bickerting, back-biting, caviling, gossiping, slandering, they made it. Judas, the Priest, Pilate, the whole ruck and rabble of them, they made it. He was in it but not of it. So his life flowed by green Nazareth, and vanished under the shadows of the weeping willows of Gethsemane, and ran gently through Calvary, until, it was lost in the limitless ocean of a Father's love, "the waters of Shiloah go softly."

Well, what do you think of it all? Is that your standard in America, is that your ideal in this twentieth century when we are all so quick and so clever in this ink-slinging, ditch-digging, typewriter-

pounding, age? Or have you forsaken Siloam or Euphrates? We brag of our hustle, we boast of going the pace. This rich man, he has climbed to his swollen millions over men's bodies, and women's souls and the health of little children. This powerful man, he has made the policy of his life, "Myself first, last, and all the time." Scrambling, pushing, advertising, elbowing, crushing.

"The world is too much with us, late and soon,
Getting and spending, we lay waste our powers."

Now I come to the last thought. And that is the simplicity of true religion. "Wash and be clean," in the Siloam stream of Jesus' blood. How simple that is, but like Naaman of old, you proudly say, "Are not Abana and Pharpar better than all the waters of Israel?" You think that the elaborate alone has power. You can find God in the cathedral and at high mass but not in the Pacific Garden Mission.

Let me take you back in memory to a familiar scene. I see again the days of my boyhood up there among the hills of Wales that beautiful little country that seems a very fragment of Heaven itself. Nestling in the mighty hills I see the cottage home of my grandmother. It was white-washed both outside and in, with great slate flag-stones on the floor, no carpets, and few of those things we consider today the very necessaries of life. There is the old fire-place, with the chimney so wide that I could look up into it and see the blue sky. The odor of the turf which was our fuel is in the air. There are the old copper kettles and the brass utensils, the old familiar china closet with its crockery a good many generations old. Grandfather, when the day's work is done, sitting there on the old oak seat that was black with the smoke of centuries. Grandmother, with her little beaded cap and Paisley shawl reading a great Welsh Bible with its brass clasps, by the light of a home-made tallow candle, with her old-fashioned iron rimmed spectacles perched high upon a roman nose that was evidently constructed by the Lord for that express purpose. I am at her side, and she is trying to put a little of the grace of God into the heart of as graceless a young rascal as ever made an old woman's life miserable. First of all, we have our little prayer, and sing our simple hymn to God in the Welsh tongue. And now, we are right at it, we are in the thick of it, and we never doubted at all but that Daniel really was in the lions' den and that the Lord put a padlock on their hungry mouths. And Jonah was right in the interior of the whale without any compromise or quibbling about it, and God really did send his angel to stay the hand of Abraham and the uplifted knife lest he slay his son. We were very out-of-date, and old-fashioned, I dare say, in this highly intellectual age. I am ashamed to confess that we had never even heard of the higher critics. Do not misunderstand me, I have no quarrel with constructive higher critics.

They have done a useful work. Grandmother was so ignorant, I am afraid, that she did not know that some very clever theologians were having quite a squabble as to whether there were one, two or a baker's dozen Isaiahs. We knew very little of the fact that the distinguished professor of Heidelberg had successfully reduced the Almighty to the Ultimate Mind or the Final Essence or Supreme Source or a Scotch Mist or anything else that was sufficiently intangible and impersonal as a help in time of trouble. Grandmother's theology was no doubt as out-of-date as the country rube with hay-seed in his hair and a rubber collar sitting on the stage at a public function with the faculty of Harvard. But somehow today, when I am in sorrow, when death comes to my home "when the blast of the terrible one is against the wall," I do not go to Heidelberg for my help, or to the Seminary, either, and it was a good school. No. I turn back like the prodigal of old, with weary feet and enter the door of that little Welsh cottage and live again with the familiar texts of an old Welsh woman, who had known a world of trouble, whose head is pillowed in rest after a day of weary labor upon the tenth chapter of the Gospel of John. I say to you, my wise, cultured, sceptical friends, you must come down to the simplicities if you would come down to Christ. Simple men preach the Gospel; simple words carry it. A simple life reflects it; a simple faith believes it; a simple love contains it and a simple prayer claims it. Not the elaborate formula of the Pharisee, but the eager cry of the publican, "Lord have mercy on me a sinner." And my ultra-critical and most cultured brother "except ye become as one of these, the Lord's little ones, ye shall in no wise enter into the Kingdom of Heaven."

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

Wash me, cleanse me in the waters of Shiloah that go softly.

The Advent of the King

A Study in Matthew

BY WILLIAM EVANS, Ph. D., D. D.

Under this division we may consider five great facts: the genealogy, birth, reception, baptism, and temptation of Christ the King. These are the magnet truths of this section. Let us take them up one by one.

1. **The Genealogy of the King (I. 1-17).** Genealogies were kept by the Jewish people in order that when the Christ came they might recognize Him as being of the promised seed of Abraham and of the royal line of David. These two things this genealogy shows. Christ is entitled to the kingdom because He is descended from Abraham and David. The expression "son of David" indicates more than mere natural descent, for David had other sons; they declare that Christ is the Son in whom the royal and Messianic hopes were to be realized.

Matthew's genealogy shows Christ's legal right to the throne. Joseph, while not Christ's father, was legally recognized as such. Had Jesus been Joseph's actual son, He would not have been permitted to sit on the throne of Israel, for no descendant of Jechonias could be King (Jeremiah xxii. 30).

Note that the structure of the genealogy is threefold (ver. 17). The first section reaches to David, under whom the kingdom rose to royal power; the second to the captivity, at which time the kingdom may be said to have lost its power and existence; the third to Christ, under whom the kingdom is to be restored.

One wonders why the names of four women, two of whom were foreigners and three noted sinners, are mentioned in this genealogy. Why not mention such women as Sarah, Rebekah and Hannah rather than Tamar, Rahab, and the wife of Uriah? May it not be to teach the lesson that Christ came through all kinds of people that He might save all sorts and conditions of people?

2. **The Personal Coming of the King—The Birth of Christ (i. 18-25).** In a sense this section may be called the heavenly descent, as the preceding section was called the earthly descent of our Lord. The expression, "on this wise" (ver. 18), together with the statement in verse 16—"Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (mark that Christ is here said to be born of Mary, not of Joseph), denotes that Christ's birth was different in nature from those recorded in the preceding genealogy. To say the least, there was something unique about the birth of Christ. He was of the "seed of the woman" (Genesis iii. 15), "born of a woman" (Gala-

tions iv. 4), but not the child of an earthly father. No law of natural reasoning can explain the birth of Christ. That His birth was supernatural, as is here intimated, is reasonable in the light of the prophecy of which it is stated to be a fulfillment (cf. Isaiah vii. 14 with Matthew i. 22, 23).

That there are difficulties in connection with the incarnation is not strange when you consider the nature of the Person born. These verses give us the Christian account of Christ's coming into the world. The event is not explainable (1 Timothy iii. 16) any more than is our natural birth or spiritual birth (John iii. 6, 7). This is the record of a divine generation. The manger is hardly the place to stand with a microscope, but with uncovered head and shoeless feet to worship.

The names given to Jesus in connection with His birth are instructive. He is called Jesus, which means Jehovah is Saviour. Here is an intimation of the deity of Jesus Christ. He is also called "Emmanuel, which being interpreted is, God with us"—another evidence of His deity. The name Emmanuel intimates that Jesus is more than the Jewish Messiah; He is actual God. Matthew lays emphasis on this fact in the Caesarea Philippi interview (xvi. 13-20), in which Jesus asks the question, "Whom do men say that I the son of man am?" The Apostle Peter replies, "Thou art the Christ, the son of the living God."

Christ was born with a definite relation to the sins of men; indeed, He is the only person who has ever been born with a definite relation to sin. The incarnation was for the purpose of redemption (cf. 1 John iii. 5; Hebrews ii. 14).

3. **The Reception of the King** (ii. 1-23). We have here recorded the reception Christ met at the hands of the Magi and Herod, together with the scribes and priests.

The Magi were probably Persian priests and students of astronomy, who had come in contact with Jews of the captivity and had learned something from them regarding the coming Christ. Balaam speaks of a Star coming out of Jacob (Numbers xxiv. 17). These wise men were doubtless looking for a Saviour because of their own need of Him. The Law had failed in Israel, culture and civilization had failed in Greece, power had failed in Rome. The cry of humanity as a whole was for relief, and in this "fulness of time" (Galations iv. 4) God sent forth His Son.

How many wise men there were, we do not know. We usually think of three because of their gifts; tradition speaks of twelve. Their number does not interest us so much as the lessons we learn from their coming. They were no doubt a type of Gentile ingathering; a fulfillment of prophecy (Psalm xxii. 11; Isaiah lx. 1-7); their coming shows that all true science leads to Christ, that men of brains come

to the manger, that the wise men of the West follow the wise men of the East, that the Gospel is good enough for scholars. There is also a lesson here in God's guidance of those who are seeking Christ. Here would have been a good chance for the worship of the Virgin, if such had been right. We are told, however, that they worshipped Christ only.

The reception by Herod and the scribes and priests is different from that of the wise men. We can find Christ and He is of comfort to us only when we really want Him. The news of Christ's birth troubled Herod and the priests only because they were living sinful lives (cf. 1 Kings xviii. 17, 18). It was not because they did not know where the Christ was born that they did not find Him; verse five shows that they knew His birthplace. Compare Jeremiah xxix. 13.

Here is another fulfilled prophecy—five hundred years or more before Christ's birth Micah had foretold its place.

In this connection we may well consider the flight into Egypt (ii. 14-23). Three fulfillments (vers. 15, 17, 23) are here recorded (cf. Hosea xi. 1; Exodus iv. 22, 23; Jeremiah xxxi. 15-16; Isaiah liii.). Probably no one particular prophecy is fulfilled in connection with Christ's being called a Nazarene. Nazareth was a synonym for that which was despised and rejected (cf. John i. 46; vii. 42, 52). It was thrown in the Master's face by way of contempt that He was a Nazarene. This reference to Nazareth was doubtless to answer the objection that the Jews raised by reason of Christ's humble birth and despised surroundings. Isaiah liii. may be well studied in this connection. In the slaying of the children (vers. 16-18) we learn that so full is the Scripture that it does not exhaust itself in its application to the people for whom it was written (cf. Romans xv. 4). This is often called the law of double reference. All the prophets in speaking of the captivity have this New Testament event in mind.

4. The Inauguration of the King—The Baptism of Christ (iii. 1-17). Christ's baptism is introduced by a reference to His forerunner, John the Baptist (vers. 1-12). Here is another fulfillment of Old Testament prophecy (cf. Malachi iv. 1; Isaiah xl. 1-3). The Old Testament canon closes with a promise of the Messiah; the New Testament opens with the fulfillment of that promise. Note in verse three the deity of Christ—He is "the Lord."

John's ministry was one which laid emphasis on the necessity of preparation for entrance into the kingdom of the Messiah (vers. 7-11). John's baptism was "unto repentance." It was not a saving ordinance, nor did it have the same significance to all who submitted themselves to it. To the penitent it was a preparation for entrance into the kingdom; to the scribes and Pharisees it meant nothing; to Jesus it was a consecration to His office.

John was right in refusing to baptize Christ in so far as he looked upon Christ as a solitary individual, in no way connecting or identifying Himself with the race. Jesus was absolutely free from any guilt or taint of sin. He needed not, as others, after baptism to stand confessing sin, for in Him was no sin.

John was wrong in thus considering Christ as standing unrelated to the race, for He was its representative and had come to be its Saviour. By submitting to John's baptism, Jesus expresses willingness to assume the burden of the race as His own and to atone for its sin. Thus the baptism of Christ may be looked upon as His consecration to the work of atonement. Jesus may be said to have looked upon John's baptism as a call from God to commence His Messianic work.

Christ's reply to John is significant. On one occasion Jesus asked the Pharisees a question concerning John's baptism—"Was it from heaven or from men?" Jesus looked upon John's baptism as God's commandment that every true Israelite should be baptized. That was enough for Christ, who, although Son of God, was a son of Abraham. He submitted to the rite because it was to Him the will of God. For this reason John also should not refuse to baptize Christ, even though he did not understand it fully. Jesus did not say, "I have need to be baptized," but "it becometh us to fulfill all righteousness."

There are three significant things in connection with Christ's baptism which we do well to notice: First, there is the opened heaven. To no one else had the heavens been thus opened. Later to Stephen and John was it opened, but the Person they saw was Christ. Second, the descent of the Holy Spirit in the form of a dove. This is to be looked upon as a fulfillment of the prophecy in Isaiah lxi. That Christ looked upon it as such seems clear from His sermon in the synagogue at Nazareth (Luke iv. 16-21). Third, the voice from heaven, saying, "This is my beloved Son in whom I am well pleased." This voice must have brought to the mind of Christ, saturated as it was with Old Testament prophecy, similar expressions in Isaiah xlii. 1, in which reference is made to the Servant of Jehovah, the One in Whom God took delight; also the second Psalm, in which the ideal King of Israel is presented. All these things, associated as they are with the Messiah, the King of Israel, God's chosen Servant, must have been in the mind of Christ at this time.

Note the doctrine of the Trinity as set forth here: God speaks from heaven, the Holy Spirit descends like a dove, Jesus Christ is being baptized—God the Father, God the Son, God the Holy Spirit.

Note the expression, "This is my beloved Son" (cf. xii. 18; xvii. 5; Mark ix. 7; Luke ix. 35).

5. The Testing of the King—The Temptation of Christ (iv. 1-11).

So far we have had the relation of the King to earth and man (the genealogy, chap. i.); to heaven and God (the baptism, chap. iii.); now to hell and Satan (the temptation, chap. iv.).

Three main thoughts are prominent in this narrative: the tempter and the tempted; the temptation; the issue.

Two personalities are here in conflict—Satan and Christ. The absence of any sinful nature or tendency within Christ postulates the existence of a personality of evil without. The temptations of Christ came from an outside source, from Satan himself. To disbelieve in a personality of evil is to attribute to man the possesion of a nature so debased as to be guilty of originating the awful crimes that mar the pages of history.

Temptation itself is not sin but may become so when yielded to. When used of God, temptation has for its purpose the development of the good and virtuous within us; when used of Satan, it is to lead us to sin. God tempts no man to sin (James i. 12-17). When used of God, the word "tempt" may be translated "try" or "prove" (Genesis xxii. 1).

The temptation of Christ was real. The Scriptures tell us that Christ "suffered being tempted." Our Lord's sympathy with us in our temptations is based on His own experience with Satan's attacks.

The reality of the temptation is not absolutely dependent upon the bodily form of Satan being present—although we believe such was the case. Our own temptations are real, even though Satan does not appear to us in bodily form.

There was nothing in Christ's nature either to originate or respond to the suggestions of Satan. The nature of Christ, conceived as He was by the Holy Ghost, was absolutely sinless, and even according to His human nature, we cannot entertain the idea of the possibility of His yielding to the temptations of Satan. He nevertheless felt the keenness and pain of the solicitations of the evil one. The writer to the Hebrews makes Christ's sinlessness the basis of His power to sympathize with us. Those who resist temptation suffer more in the temptation than those who yield to it. That Christ was really tempted is essential to the New Testament doctrine of His sympathetic priesthood.

The time of the temptation is interesting to note. It was after the greatest blessing and after a protracted period of hunger. Satan knows how to take advantage of our successes and weaknesses—this is his subtlety. Christ was tempted in solitude. No man can escape temptation no matter where he is. God had one Son without sin but no son without temptation. Beware of Satan when you are alone.

One sometimes wonders whether Satan really wanted this conflict. It seems as though he was forced into it. Jesus was led by the Spirit

into the wilderness to be tempted of the devil.

The temptation was threefold: physical, spiritual, vocational; the flesh, the world, the devil; distrust, presumption, bribery; to satisfy a natural appetite in a wrong way, to put oneself in a difficult place and then presume upon God's promises for deliverance, to use wrong means to attain legitimate ends. Note that this is the same threefold temptation presented to Adam (Genesis iii.) and men today (1 John ii. 15-17).

We are not to understand that these temptations exhausted the scheme of Satan; they are but samples of what took place. Suggestive are the words, "And when Satan had finished all the temptation;" nor was this Satan's last attack on Christ, for we read that the adversary left Him but for a season.

The issue of the temptation was one of victory for Christ. So far as yielding to sin is concerned, it could not have been otherwise. The victory that He had was for us also, for in this conflict Christ revealed to us the wiles of the devil and how we are to overcome them. It is instructive to observe Christ's reliance on the Word of God as the weapon with which to meet the attacks of Satan. "It is written" is the sword which Christ wields (cf. Ephesians vi. 10-18).

Final Rejection of the King

A Study in Matthew

BY WILLIAM EVANS, Ph. D., D. D.

1. The Rejection Foretold (xvi. 21-27).

Obscure intimations concerning the rejection, the cross, and the passion have been previously given by Christ to the disciples (cf. x. 38; John ii. 19; iii. 14; x. 17, 18, etc). Christ now plainly "shewed" what He had before hinted at. It is not to be understood that every part of this section deals specifically with the cross and passion of Christ, but its shadow is over all; all is darkened by it, and, finally, all is aflame with new light from it.

Note in xv. 21-27 Peter's refusal to concede to the teaching concerning the cross and the passion of our Lord. Peter wanted not a "cross" but a "crown" King.

The conditions of discipleship as here laid down by Christ are worthy of consideration.

2. The Rejection Prefigured—the Transfiguration (xvii. 1-21).

The tranfiguration can be understood only in the light of xvi. 21-27. Peter had refused the cross as an offense and something unworthy of consideration. He must be taught that the cross is the glory of heaven and that in that cross the Law and the Prophets are fulfilled. It was eight days after "these sayings" that the transfiguration was witnessed by the disciples. These words connect the incident with the conversation concerning the cross. The transfiguration was for the sake of the disciples and certainly not primarily, if at all, for our Lord's sake.

The transfiguration is also a foregleam of the kingdom, which they would soon see rejected, as some day coming in great glory (xvi. 28). Peter himself speaks of this incident in such a connection (2 Peter i. 16-19). The transfiguration is also a picture of Christ's second coming (Matthew xvi. 27).

The transfiguration is also to be looked upon as a rebuke to the people, who, according to Christ's question in Matthew xvi. 13-16, had been prone to look upon Christ as like unto Moses, or Elias, or one of the prophets. In the transfiguration scene Moses and Elias van-

ished, and Christ alone remained. Christ is more than man; He is God.

3. **The Kingdom in Conflict (xvii. 22-xxiii. 39).**

(a) Internal Conflict—Among the Disciples (xviii. 1-35). They were discussing who should be the greatest among them. Christ teaches lessons regarding pride (vers. 1-14) and forgiveness (vers. 15-35). Note the power of the Church to exercise discipline (vers. 15-20).

(b) External Conflict—With the Scribes and Pharisees (xix. 1-xx. 28). This is an attempt of the scribes and Pharisees to catch Christ in His words and to involve Him in religious and doctrinal discussions.

There is the teaching about divorce (vers. 3-12), about children (vers. 13, 14), about property (vers. 15-30).

In chapter xx. 1-28 Christ sets before the disciples the true nature of the rewards of the kingdom of heaven. This instruction arises from the discussion regarding property in xix. 16-30.

(c) The Triumphal March of the King (xxi. 1-17). This is probably the last offer made by the King of the kingdom to the Jewish nation. It was their day of visitation, but they knew it not. The triumphal entry into Jerusalem is a fulfillment of prophecy (Isaiah lxii. 11; Zechariah ix. 9; Psalm viii. 2). The cleansing of the temple is recognized as a Messianic act (Psalm lxix. 9).

(d) The Rejection of Israel Portrayed (xxi. 18-xxii. 14). The withered fig tree (xxi. 18-22) is a type of Israel as a failure. Israel's rejection is foretold in the three parables following: the Two Sons (vers. 28-32), the Wicked Husbandmen (vers. 33-46), and the Marriage of the King's Son (xxii. 1-14).

(e) The Final Conflict with the Scribes and Pharisees (xxii. 15-xxiii. 39). Notice the traps that are laid for the King: the question of tribute (xxii. 15-22); is there recognition in the resurrection? (xxii. 23-33); questions regarding the moral law (xxiii. 34-40). Christ's counterquestion—"What think ye of Christ?" (vers. 41-46).

Note the warning to the disciples regarding the scribes and Pharisees (xxiii. 1-12) and the denunciation of the religious leaders of the nation (vers. 13-39). Seven solemn "woes" are pronounced as words of final departure. The King is now rejected.

4. **The Fortunes of the Kingdom** (chaps. xxiv., xxv.). The public ministry of the King is now practically ended (xxiii. 37-39).

Christ now teaches His disciples the things that shall befall the kingdom in the days to come, the things connected with the coming again of the King and of the setting up on the earth of the kingdom in its glory.

The parallel passage in Mark xiii. and Luke xxi. should be considered in connection with this Olivet discourse.

The contents of these chapters may be viewed as follows:

First, the occasion of the discourse (xxiv. 1-3); second, predictions regarding the approaching end, direct teaching (xxiv, 4-44); third, parabolic teaching—three parables (xxiv. 45-xxv 30); fourth, the picture of the judgment of the living nations (xxv. 31-46).

Matthew's account of the Olivet discourse is the fullest and most complete; Mark and Luke give us abridged accounts of it all. These chapters deal particularly with the end of the age and consequently contain mostly Jewish truth—events in connection with the setting up of the kingdom of the Messiah in glory upon the earth.

(a) The Question of the Disciples (xxiv. 1-3). Particular care should be taken in ascertaining the meaning of "age" as understood by these Jewish disciples who were ignorant of Church truth. This "end" they thought was imminent. Jesus teaches them that a long stretch of time must elapse before the "end" comes. He then describes the fortunes of the kingdom during the intervening time.

(b) The Fortunes of the Kingdom Foretold (xxiv. 4-28). We must recognize in the study of these verses what is known as "the law of double reference." These verses may have had a partial fulfillment in the destruction of Jerusalem, but a more complete fulfillment yet remains. The fortunes of the kingdom are then detailed: many antichrists (vers. 4, 5); wars (vers. 6-8); great trials and apparent failure (vers. 9-13); the gospel witness (ver. 14); the great tribulation (vers. 15-28); the appearance of Antichrist (vers. 23-25); the secret and open coming of Christ (vers. 26-28).

(c) The Coming or Manifestation of the Son of Man (xxiv. 29-41). The "sign" of the Son of Man may be the Son of Man Himself (Revelation i. 7; Zechariah xii. 10-14). The items of particular note in this section are the gathering of the elect (ver. 31), the time of the event (vers. 32, 33), the perpetuation of the Jewish race ("generation") for the witnessing of this event (vers. 33-35), the coming a surprise to the world (vers. 36-41).

(d) The Exhortation to Watchfulness and Readiness (xxiv. 42-xxv. 30). The coming of the Lord is the prominent truth in these verses. First we have a general exhortation to watchfulness (xxiv. 42-44); then three striking pictures enforcing the exhortation—the servants set over the household (vers. 45-51), the ten virgins (xxv. 1-13), the parable of the talents (xxv. 14-30).

(e) The Manifestation of Christ in Connection with the Judgment of the Living Nations (xxv. 31-46). These verses are primarily Jewish and doubtless have to do with the judgment of the living nations for their treatment of God's people.

5. **The Passion of the King** (chaps. xxvi., xxvii.). Christ as Prophet

foretelling (chaps. xxiv., xxv.), as Priest suffering (chaps. xxvi., xxvii.), and as King reigning (chaps. xxviii.).

Under this section we have the Passover (xxvi. 1-5); the anointing at Bethany (vers. 6-13); the Lord's supper (vers. 17-30)); Gethsemane (vers. 31-46); the betrayal (vers. 14-16, 47-56); Christ before Caiaphas (vers. 57-68); Christ and Peter (vers. 69-75); Judas and the high priest (xxvii. 1-10); Christ before Pilate (vers. 11-31); the crucifixion (vers. 32-56); the burial (vers. 57-66).

The Triumph of the King—The Resurrection

A Study in Matthew

BY WILLIAM EVANS, Ph. D., D. D.

1. The Resurrection of Jesus Christ and His Post-Resurrection Appearance (xxviii. 1-10).

In a unique sense the resurrection of Jesus Christ from the dead is the crowning point and the seal of His redemptive work. Again and again Christ appeals to it as such a credential. The cross without the resurrection would seem to indicate failure. The resurrection was the Father's "Amen" to the Son's "It is finished." Man had rejected the Christ; had refused to consider His claims to a unique relationship with God (John v. 18, R. V.); had charged Him with blasphemy because He said He was the Son of God; had arrested, tried, and crucified Him as a blasphemer. God would not, could not allow His Son to remain under such a false stigma. Therefore God raised Christ from the dead. "Him . . . ye have . . . crucified and slain, whom God hath raised up" (Acts ii. 23, 24).

Christ had claimed to be the Prince of life (John v. vi., xi.). How could He then remain under the power of death? "It was not possible that he should be holden of it (death)" (Acts ii. 24).

Christ's enemies had rejoiced in their apparent triumph over Christ. Apparently they had sent Him to the grave in defeat. Now in triumph Christ will arise, victorious over all His foes.

(a) The Time of the Resurrection (xxviii. 1; cf. Mark xvi. 1; Luke xxiii. 54; xxiv. 1; John xx. 1). A comparison of Matthew with the other Gospels indicates, we think, that Matthew is not speaking of the Sabbath in the technical Jewish sense—confining it to sunset as its close—but rather in the ordinary, natural, every-day manner of the Sabbath, finishing, or losing itself in the dawn, or sunrise of the first day of the week. In other words, Matthew means that the women came to the tomb at sunrise Sunday morning. The fact that Matthew speaks of it as late on the Sabbath day; Mark, at the rising of the sun; Luke, at early dawn; and John, "while it was yet dark," is an indication of the independency of the witnesses—they are not copyists.

Doubtless, the women started from their homes, or began to arrive just as the day was breaking, and it was daylight before they left the tomb. Mary Magdalene had light enough to see that the stone was rolled away.

Some would translate the words "first day of the week" "the first of the Sabbaths," thereby indicating the first of the Christian Sabbaths, the old Jewish Sabbath having passed away and the Lord's Day, the Christian's Sabbath, having dawned. What a tremendous change was wrought on that first Easter morning of our age, twenty centuries ago!

Christ arose from the dead the third day after His death. This was what Jesus said (Matthew xvi. 21; Mark viii. 31), and it was what the Apostle Paul had learned (1 Corinthians xv. 3) from Peter, James and John eight or nine years after the event (Galatians i. 18, 19; ii. 9). That this was the general belief of the Church is evident from 1 Corinthians xv. 3.

(b) The Persons to Whom Christ Appeared (xxviii. 1; cf. xxvii. 61). Matthew records "Mary Magdelene and the other Mary" (xxviii. 1; cf. xxvii. 61). On the general subject of the appearances of Christ compare Matthew xxvii. 55; Mark xv. 44-47; xvi. 1; Luke xxiii. 55, 56 with xxiv. 1-10. A careful reading of these passages leads us to believe that there were more than two or three women at the tomb. Probably there were two or three different parties of women. The appearance of Christ to Mary Magdelene may have been a distinct appearance even as the appearance to Peter, to Paul, and to James; but that He appeared to the other women also is clear from the Scripture references just given.

Not to the world (cf. John xiv. 19-25) did Christ manifest Himself after His resurrection. The world got its last glimpse of Him at the cross, the symbol of its rejection of Him. It was to "His own," not to the world, that He appeared. The case of James (1 Corinthians xv. 7) was probably an exception; and Paul, who saw Christ after His resurrection, claims something unique in the matter: "After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Corinthians xv. 7, 8).

Amazing grace that He should appear to Mary Magdalene, out of whom He had cast seven demons (Mark xvi. 9; Luke viii. 2). But how she loved! Whosoever "is forgiven much, loveth much." So it was with Mary Magdalene. She it was who stood by the cross when the disciples had fearfully and cowardly fled (Matthew xxvi. 56). She it was who marked the tomb (Matthew xxvii. 61; Mark xv. 47). She it was who came early to the tomb with the

spice to anoint the dead Christ (xxviii. 1). She it was who sat dissolved in grief and tears in the garden because of the loss of her Lord (John xx. 11-18).

> "Not she with traitorous kiss her Master stung;
> Not she denied Him with unfaithful tongue;
> She, when the apostles fled, could danger brave,
> Last at His cross, and first at His grave."

To such an one Christ appeared Do you wonder why? John xiv. 19-24 gives you the answer.

(c) The Phenomena Witnessed at the Tomb (xxviii. 1-8).

(1) The Earthquake. Matthew says it was "great" (ver. 2). The seismic shock was closely connected with the rolling away of the stone from the mouth of the tomb, as the word "for" ver. 2 indicates. So shall it be in that great day when the voice of Christ, powerful as it was at the tomb of Lazarus, shall one day bring forth the dead from their graves (John v. 25-29; xi. 33-44). Here is a supernatural interposition. Is is interesting to note the supernatural phenomena in connection with the last hours of Christ's life, such as the darkness, the rending of the veil of the temple from the top to the bottom (cf. Matthew xxvii. 45, 51-53; Mark xv. 33-38; Luke xxiii. 44, 45).

How futile the efforts of the men who had commanded that the "sepulchre be made sure" (xxvii 64). When God manifests His omnipotence, then vain the stone, the seal, the guard, the grave. No wonder the "watchers did quake and became as dead men!" Miraculous action and supernatural display were here, and man is always afraid in the presence of the supernatural (cf. Revelation i. 17). The stone was rolled away that the women might see that the tomb was empty. It was not rolled away in order that Christ might come forth; no stone or bars could keep Him (cf. xx. 19). The Roman guard was fearful and afraid; so will the world be some day (Revelation vi. 15, 16). But the women need not fear—"Fear not, ye;" so at the last trumpet when the dead in Christ shall rise, believers will not be afraid (1 John ii. 28).

(2) The Angelic Visitors. What a part angels have played in the life of Christ! They announced His birth (Luke i.), suggested His flight (Matthew ii.), were with Him at the temptation (Matthew iv. 11) and in Gethsemane (Luke xxii. 43); later they were present at His ascension (Acts i. 10, 11); and finally, will accompany Him at His second coming (Mark viii. 38). Do we believe in angels? We ought to (Hebrews xii. 18-24).

While it is true that Matthew (also Mark) speaks of one angel, and Luke and John of two, the fact and its supernatural nature need not be denied. We owe the Easter message of the Easter faith to angelic testimony. This message and testimony did not come from the hallucination of some ecstatic woman, but came from celestial visitors. The testimony of angels is to be received (Hebrews ii. 1-3).

(d) The message of the Angels (xxviii. 5-8). "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (xxviii. 5, 6). The first message of the resurrection was given to women. Through woman death was first introduced into the world (cf. 1 Timothy ii. 14; 2 Corinthians xi. 3), and now through woman the first announcement of the resurrection of Christ is made (cf. 1 Timothy ii. 15). The first thing done is to calm the agitation of the women. It reminds us of the angelic note at the birth of Christ: "Peace on earth." "Earth has no sorrow heaven cannot heal."

The glorious Easter fact is here announced: "He is risen, as he said." Oh, if they had only remembered and believed the words that Jesus had already told them, joy instead of fear would have filled their hearts.

"Come, see the place where the Lord lay." Yes, and as you see it, note that it is empty—empty as your own burying place will be some day. The grave is not our goal. We pass through the valley; we do not abide in it. Are our loved ones in the cemetery? No. Why go there for comfort (cf. Thessalonians iv. 14-17)?

"And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you" (xxviii. 7). This is the message of the angels, and also of Jesus (xxviii. 10). Jesus would gather the flock that had been scattered (cf. xxvi. 31, 32). Mark says, "the disciples and Peter." Mark it Peter's Gospel, and Peter would magnify the graciousness of Christ, who, even though His bold, willful, impulsive disciple had denied Him, had not forgotten His backslidden disciple (cf. Jeremiah iii. 12, 13).

The meeting was to be in Galilee, probably because Jesus would have them go to their homes. They had been detained in Jerusalem, probably, on account of Christ's death and the events connected with it. "Into Galilee"—so had He told them (xxvi. 31, 32); so now would He keep His word. Not one word of Christ shall fail. By "his disciples" here may be meant that large body of Galilean believers to which probable reference is made in 1 Corinthians xv. 6: "He was seen of above five hundred brethren at once."

(e) The Message of Jesus (xxviii. 9, 10). With mingled feelings of fear and joy, the women hasten to obey the command of the angel and deliver the good news of the resurrection. While on the way, the Lord meets them with the greeting, "All hail." What marvellous evidence of the proof of the resurrection is given to the women! They heard and bare the angelic testimony; they saw the empty tomb; then they see, hear, touch, and speak with the risen Christ Himself. Here are "infallible proofs" indeed (Acts i. 3).

It may be that Christ appeared to the women in order to calm their fears, for they seemed so affrighted that "they told no man for they were afraid" (Mark xvi. 8). The appearance of Jesus encouraged them to go and deliver the message, and so, we are told, "they ran to tell the disciples."

"My brethren." At first, Jesus called them "disciples (Matthew x. 1); then "apostles" (Luke vi. 13); then "little children"(John xiii. 33); then "friends" (John xv. 13-15); and now "brethren."

2. The Confessed Failure of Christ's Enemies (xxviii. 11-15). While the women were going to the disciples on one errand—the bearing of good tidings of fact and truth, the Roman guards were going to the chief priests on another errand—that of fiction and falsehood, issuing in the promulgation of deception and lying. So a message was borne to both the friends and the enemies of the Christ.

The bribery of the soldiers was secured by "much" or "large" money. No thirty pieces of silver, as in the case of Judas, were not sufficient. Doubtless the scribes and Pharisees thought they were through with the Christ when they gave Judas the thirty pieces of silver. But now here more money and greater money is needed. So sin grows. No man can really get through with Christ.

The lie of the scribes, Pharisees, and soldiers carries with it its own condemnation. How did they know that the disciples stole the body if they were asleep when it was done? How would they dare confess their own cowardice? Did they not know that it was death to sleep on duty (cf. Acts xii. 19)? How would it sound when they told that a mere handful of disciples had overcome a stalwart Roman guard?

3. The Appearance of the Risen Christ on the Mountain in Galilee —The Parting Commission (xxviii. 16-20).

(a) The Appearance (xxviii. 16, 17). In obedience to the command of Christ before His resurrection (xxvi.32), the word of the angels (xxviii. 7), and the post-resurrection command of Christ Himself (xxviii. 10), the disciples— meaning doubtless not only the eleven but many more, probably the five hundred brethren mentioned in 1 Corinthians xv. 6—met Christ in Galilee. They, too, worship Him,

even as the women had done (xxviii. 9, 10). The "some" who doubted could hardly be the eleven who had already seen Christ in Jerusalem and had been confirmed in their faith. Probably the reference is to some of the "five hundred." May it be that James was among the doubters, and that a special appearance of our Lord to him convinced him (1 Corinthians xv. 7)?

(b) The Commission (xxviii. 18-20). Jesus now assumed what He had emptied Himself of—the full use and prerogatives of deity (cf. Philippians ii. 5-7; John xvii. 5; Luke xxiv. 26; Ephesians i. 20-23; Colossians ii. 10; Hebrews i. 6, 8,; Romans xiv. 9; 1 Peter iii. 22; Daniel vii. 14).

The command was to go and make disciples by teaching. They were not to subdue, but to teach the world. Their ministry was to begin at Jerusalem (cf. Luke xxiv. 49). Their work is to be twofold: initiation and teaching. Initiation includes discipling and baptizing.

Their mission is to be unlimited by geographical boundaries. The whole world is to be their parish. The limitations mentioned in Matthew x. 5, 6 are now removed.

The promise connected with obedience to the commission is the personal presence of the Christ "unto the end of the days." "And, lo, I am with you alway, even unto the end of the world" (xxviii. 20; cf. John xiv. 16, 23, 26; xvi. 22). It is worthy of note that the promise of companionship with Christ is for those who "go" into all the world.

Evangelism and War—The Forward Look

BY REV. CLYDE LEE FIFE

Text: 'Forgetting the things that are behind, I press forward to the mark of the high calling of God which is in Christ Jesus our Lord."

Under the blazing sun or the dripping light of stars, each of us must stand by himself alone to commune with his God, to see the handwriting of God on the wall of his possible future and to hear within his heart the still, small voice that urges him on to conquest and to certain victory. Looking out today from under a cloud of war as wide as the world that hovers over forty million men under arms; sensitive to the sufferings of those at home and abroad; listening to the tender farewell of departing loved ones who go forth to bear arms and defend the eternal right; girding ourselves for the task at home or at the front, we look through the mist of our tears to the rainbow of God's promise of a love undying for all men, and breathing a prayer to almighty God for strength and help in this time of need, we ask God that He give to us the vision splendid, and we stand, like Samuel of old to say: "Speak, Lord, for thy servant heareth."

With a prayer that God may help us to rise above the selfishness of personal desires; to drink the cup of which He drank; to be baptized with the baptism with which He was baptized; praying that we may be able to enter into His sufferings and those of all humanity, we peer beyond the veil that hides from our eyes the future and conceals mercifully the burdens which only a beneficent Christ can help us to bear.

I see, first of all, the vision of a new day, with a changing order suited to this hour and the new task now given to us as God's servants. I see in this picture evangelists who will tell the truth if it shames the Devil; whose word will be as good as their bond; who will realize that it is just as necessary and as much expected that an evangelist or a pastor should regard truth as his nearest and dearest friend, as of a business man to adhere to the same principle. He will care less for numbers and flaming reports, for large renumerations in a financial way, and more for the vital things of conversion, regeneration and Godly example. I see a new standard being set by which to judge effectiveness and permanency in evangelistic effort.

Whether we like it or no, the criterion is different, the demands, the expectations and the hopes are changing.

Now the supreme question among evangelists is "Who shall be able to drink the cup; who shall enter into the holy place of continued success; and the approval of Almighty God?" I have a supreme faith in the sincerity, honor and truth of our evangelists and our pastors who go forth into the open fields or into the quiet walks of the pastorate as exponents of the gospel, the only gospel that has ever gladdened the heart of poor sinners. They are preaching mightily the only prescription for human happiness. But in this vision of the future, there will be a better understanding and a more scientific knowledge of cause and effect.

Our next view is that of a more amicable agreement and amiable fellowship among evangelistic parties and helpers. I believe that in most cases where any misunderstandings have arisen, these have not been due to the wilful violations of obligations, but rather to a lack of a sense of common business discipline which is often so lacking in our spiritual leaders who are signally successful in dispensing the word of God. There was never a good preacher in the world who had in his breast a pure heart, but who has been constantly cut to the heart by an ever-present sense of the fact that he is not able to live out his own teachings as well as he would like.

I see again no unfair taking of evangelistic helpers who are bound to another by contracts unexpired and without the mutual consent of the employed and the employer; I see no bold appropriations of another's sermons bodily, giving no credit whatsoever to the real author for even a suggestion. I see no disloyalty to the evangelists no heart-breakings among some members of the party because of finer gifts presented to more prominent members of the evangelistic party on the Tabernacle platform, while those less prominent sit by with a feeling and a look akin to that which one must know when utterly God-forsaken.

The next vision is of a new satisfaction, a contentment and peace that passeth all understanding, which only one can know when willing to work in the smaller fields of God's vineyard; to be contented with the results of such laborings until God shall lead them by His Spirit into the larger fields of endeavor. It is my profound conviction that it is a great injustice to the smaller fields to apply to them all the high pressure which would be required in a larger city campaign and expect attendance, converts and results out of all proportions to the real possibilities of the field. When we fall into this condemnation of the devil, we over-drive the lambs and may do a permanent injury to the work in which we are engaged.

Another portrait presents itself, that shines as bright as the noonday sun, and that is of an evangelistic force as optimistic as the resurrection of Jesus Christ and the hope of a glorious eternity. It is my belief that pessimism is more damning to health and happiness than greasy skillets, gas bombs or liquid fire. Any preacher who will go before his people while they are under such a strain as are the American people of today and preach to them a gospel of pessimism, tears, bloody streams and cross dark bridges over turbulent waters, is in the same class with the doctor who calls to see his patient, himself becomes hysterical and begins to sob and moan at what he believes to be the certain approaching death and horrible demise of his patient. Such a man should unceremoniously be booted out of the pulpit..

There is another man as ill-fitted to lead, and that is the man who carries his doubts and bickerings to his pulpit on Sunday and leaves his faith and strong notes to the companionship of his fireside, or to the quietude of his moth-eaten study. For such I have absolutely no forbearance. Unless our preachers will catch the vision of a glorious, happy, God-fearing, spiritualized, energized and vitalized America, and seek through an optimistic gospel, not of the bat-eyed variety, but of the common sense, salt of the earth kind, to bind up the broken-hearted, to pour in the oil and wine of consolation and give hope to a sin-cursed and lost world a radiant hope on which no shadow of doubt can ever be cast, more than one hundred millions of American people will wade the deepest waters of tribulation and go into a long night of sorrow that will turn the hair as white as snow and wrinkle faces that were once as fresh as rosebuds of pendant drops of morning dew that cast rainbows of glorious promise on a golden sky.

Turning to another picture that arises before me in this vision splendid, I see a reconstructed America. I see food thieves dumped off into hell and starving mouths fed. I see billions of dollars rolling in this coming fiscal year from the national depositories back into the hands of the farmer—God bless him. I see an increased wage for the day laborer and a dollar that will buy more than at any other time since the war began. I see a better understanding between the captains of industry and the men who furnish the brawn to make the wheels hum and fill the waiting cars.

I have been convinced from financial kings and business experts of the following: First employment is now 121 per cent. So great is the demand that women are being put to work in the places of men, as section hands and other railway employees. The railroad offices of the Pennsylvania and other roads are being re-

built and all personal accommodations of the company employees are being made over for women instead of men. Again, God and the crops are saving America. Never before has such an acreage been planted, carefully tilled and nourished by sunshine and rain in the history of America . Never before has such an abundant yield been witnessed. A larger acreage will be planted next year, war or no war. Many families are almost entirely on vegetable diet now.

I see the day approaching, whether we want it or not, when the government will take over all railroads, coal mines and food production, sell the products, transport them to the people at live and let live prices, thus defeating the purposes of those who would enrich themselves by futures and speculations at the expense of the common people and I am no socialist, either. Far from it. I simply see this only as an exigency of war, with war as the occasion for it. I also believe that the I. W. W. insurrections are the direct hand of Prussian militarism and that Germany did the same thing on a larger scale among the Chinese to keep them out of the war, a plan which has proven, in the providence of God, unsuccessful.

Another picture that rises before me is a new monetary basis. It is my conviction that the days of the multi-millionaires, except for the holdings of the immense estates or public utilities acquired by inheritance, will automatically cease. Never should one think that this will come by pressure from jingoists from without. Never. But it will come simply through the agreement of the kings of finance themselves that to play the game for power and money alone is not worth the while and does not put one's life to the best account for happiness. They will have a new philosophy of life among them to the effect that money is a means to an end and not an end in itself. That to be enjoyed, it must be rightly and plenteously spent. I predict that finances for evangelistic campaigns will through the generosity of these big men, to say nothing of the generosity of the common people on whom God has always depended, be more generous than ever before. Instead of real evangelism being hindered and church life cut off and prostrated, we are now entering upon a season of the mightiest moral and religious upheaval that the world has ever known.

I have made research for myself to determine the bearing that previous wars in this land have had on missionary and evangelistic work. I was surprised to find that it was during a war that the first missionary ever sent out by the Presbyterian General Assembly was given his commission during a great war and sent out with the benedictions of his brethren .In the war of 1812 tremendous revivals of religion were held. During the great civil war, when the shroud and pall hanged over my native southland and mowed down the fields of cotton

and of yellow corn in tears and blood and ashes, there came from the hearts of the people of the north and of the south a cry to God for the blessings of the Holy Spirit and God answered that prayer with refreshing showers of revivals. Missionary efforts were born, evangelists equipped, men consecrated themselves anew, and shod with the preparation of the gospel, went forth to preach his undying love to a dying world.

In this war will come a period of reconstruction and evangelization in our churches in which unworthy motives and efforts will die and will be eliminated forever and only the good will remain. Are ye able to drink the cup?

We should tell the people of America not to observe a hysterical economy. That doctrine almost destroyed trade in this country for a time. Men then began to discover that if no one buys from the other then no one can pay his bills. For that reason, finances which had been liquid, were congealed. The doctrine for Americans today is not a false economy of the hysterical variety, but a resumption of all payments and of all possible buying, to withhold nothing that can be let go. In other words, I pay you so that you may pay me; I buy from you so that you may buy from me. I think that the banks are wrong in the slight hysteria which has struck some of the smaller institutions incident to the payment of the rest of their liberty loan. They are not giving the public a generous deal. This money given to the liberty bonds will all come back to the smaller banks as soon as the crops are moved. If the government feels that it should regulate prices, let them do so, but let people go on buying and keep money plentiful for the common man. The further I go and the more I study men and money, the more I am convinced that the only security worth a pinch of snuff is the man himself.

I value less and less any kind of written contract. The 'white and black' is not enough. If a man is a thief and a dog and starts in to beat you, he will do it in spite of Germany and highwater. But if he have honor and at least a fair memory, he will do the right thing, contract or no contract. I like the old time Kentucky way of doing things by word of mouth, and on the principle that a man's word is as good as his bond.

I see one more picture in this vision of the future in evangelism and war, and that is of an evangelistic force with a new song, that rises higher and higher above all other considerations, that which emphasizes Jesus Christ as the only Saviour of the world, the only panacea for the evils that exist, and the only prescription for human happiness. Nothing else can cure the broken heart, nothing else can comfort the sad and lonely.

I talked with a famous preacher, a retired moderator of the General Assembly, about what we should tell America now. We talked of the needs of the Red Cross, of the Liberty Bonds, and agreed that we should tell all the people to buy at least one bond if possible and to join the Red Cross. We agreed that we would preach to enlist new men for the army and navy, that we would boost the health and welfare leagues and the societies that knit socks and send all kinds of comforts. Then came a pause in the conversation, for it had a sense of incompleteness. It was finally suggested that more than army, more than navy, more than bonds, more than angels' ministries to our soldiers—God Bless them wherever they may be today, under the blazing sun or the dripping light of stars—we should tell the world now as never before that Jesus saves!

"We have heard the joyful sound, Jesus Saves,
Jesus Saves. Tell to sinners all around,
Jesus Saves, Jesus Saves.
Wake, Ye islands of the sea.
Echo back, ye ocean waves.
This our song of jubilee. Jesus Saves. Jesus Saves.

Go, men, for the sake of Jesus, and preach it this year as never before. Keep this vision before you that comes in all brotherly sincerity, accept it as born of love and hammered out on the anvil of experience. And when I meet you again next year, come and tell me if it has helped you to bear your burdens and if you have found in this something that shall let your year's work go down with a sense of completeness and glow like a flaming sun as it falls into a sea of gold to rise serenely on another day, attended by that peace which God's ministry alone can give.

"Why I Am Not A Christian Scientist"

BY REV. WILLIAM EVANS, Ph. D., D. D.

This lecture is based on the statements of Christian Science itself as gathered from its own text books, particularly Science and Health With Key to the Scriptures, which has gone through many revisions and editions. Those who endeavor to refute the errors of Christian Science by referring to this text book are sometimes accused of not quoting it correctly, or of making false statements.

A quotation from the introduction to Dr. Haldeman's volume, entitled Christian Science in the Light of Holy Scripture—which, we understand, Mrs. Eddy put under the ban—throws considerable light upon this matter. The author says: "Since writing the above, the 1909 edition of Science and Health has been placed in my hands.

"It differs greatly from the seventy-fourth edition, 1893.

"A startling change has been made. The chapters have been completely transposed.

"The first chapter in the seventy-fourth edition has been changed to the sixth in the 1909 edition; the second to the seventh; the third to the eighth; the fourth to the ninth; the fifth to the tenth; the sixth to the fourth; the seventh to the third; the eighth to the fifth; the ninth to the eleventh; the tenth to the first, and the eleventh to the second.

"As a consequence of this rearrangement, a statement made on a page of the seventy-fourth edition cannot be found on a corresponding page of the 1909 edition.

"For example: A reference from page 351 of the seventy-fourth edition will be found on page 46 of the last edition. This is a difference of 305 pages.

"The result of the system is clear enough; those who try to verify the quotations made from the seventy-fourth edition will have trouble, and not finding them, may be led to suppose they do not exist.

"Not only has a radical change been made in the numerical reorganization of the chapters, but syllogisms, propositions and statements have been transformed."

REVISED "REVELATION"

To a candid mind these changes in the text book of Christian Science certainly give reason for doubting whether a "revelation" needing so much change, revision, and substitution was given by special

inspiration of God. A Christian Science reader and practitioner, well known in Chicago Christian Science circles, stated recently that it was this one fact—the constant changing and revision of Science and Health, that first led her to doubt the truth and reliability of the claims of Christian Science to be a divine revelation, and which led her, later, to give up all faith in it. The matter of change and revision, extending, as it does, even to direct contradictions of former statements, must eventually lead any serious-minded person to doubt that Christian Science is anything more than human in its origin.

JUDGING CHRISTIAN SCIENCE

It has been stated that one who is not a fully-initiated Christian Scientist is not capable of judging the faith of that cult. It seems to us, however, that one who is not himself a Christian Scientist, is really better able to judge of the merits of the case. There are reasons for this. The Christian Scientist is forbidden to read books that speak against that cult; he is told he must not argue with anyone, even those who are of the closest kinship, if they manifest opposition to the teachings of Christian Science; the doubts that arise in his mind must not be expressed to any one save his teacher; individual thinking and opinion is discouraged; in point of fact, the only books he is encouraged to read are those which are sent out by the Christian Science publishing house in Boston. The Christian Scientist, therefore, has been characterized as one who is "compelled to walk through life like a horse with blinders, seeing only one thing and reading only one class of books." The man who is not thus restricted in his reading and speaking is surely more competent to judge the value of Christian Science than one who is handicapped and limited as is the fully-initiated member of that cult.

WHY SINGLE IT OUT?

Why should the Christian pulpit deal with the faith and practice of Christian Science? Why single it out rather than some others? Why not leave it alone? The Christian pulpit would gladly leave it alone were it not for the fact that it comes to us with the title "Christian," and "in the name of Christ," and with its own text book bound in between the covers of our Holy Bible. It demands a respectful hearing because it has attached to itself the name "Christian."

But further, the Christian pulpit must pay some attention to Christian Science because it assumes the privileges and prerogatives of a religion. It has its ministers, its churches, its members, its regular services, its bible. Although the organization of churches and the recognition of creeds, while now considered in Christian Science absolutely essential to its success, is a departure which Mrs. Eddy, in the be-

ginning of the cult, severely criticized as unnecessary, a great mistake, a great hindrance, rather than a help to the highest spiritual development. In Science and Health, pp. 166, 167, 1875 Edition, Mrs. Eddy says:

"We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick and casting out error. The uselessness of drugs, the emptiness of knowledge that puffeth up, and the imaginary laws of matter are very apparent to those who are rising to the more glorious demonstration of their God-being.

"The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make; but the mistake church members make to employ drugs to heal the sick was not made by the students of Jesus. Christ's church was Truth. 'I am Truth and Life,' the temple for the worshippers of Truth is Spirit and not matter.

"No time was lost by our Master in organizations, rites and ceremonies, or in proselyting for certain forms of belief."

Did Christian Science assume a mere therapeutic attitude toward things, the Christian church would have no quarrel with it; did it content itself with being a "mind-cure" agency—which in reality it is —and not aspire to the title of a divine-healing cult, whose cures are wrought by virtue of a relation to certain religious principles, called Christian, then, if it kept within reasonable bounds, the Christian pulpit would not need to pay any particular attention to it.

That Christian Science really started as a mental healing cult is clearly evident from the following paragraphs, taken from some resolutions passed at a special meeting of the Board of the Metaphysical College Corporation, October 29, 1889. Following is the exact quotation found on pp. 48 and 49 of Retrospection and Introspection, by Mrs. Mary Baker Eddy:

"At a special meeting of the Board of the Metaphysical College Corporation, Oct. 29, 1889, the following are some of the resolutions which were presented and passed unanimously:

"Whereas, The Massachusetts Metaphysical College, chartered in January, 1881, for medical purposes, to give instruction in scientific methods of mental healing on a purely practical basis, to impart a thorough understanding of metaphysics, to restore health, hope and harmony to man—has fulfilled its high and noble destiny, and sent to all parts of our country, and into foreign lands, students instructed in Christian Science Mind-healing, to meet the demand of the age for something higher than physic or drugging. . . . . .

"Resolved, That we thank the State for its charter, which is the only one ever granted to a legal college for teaching the Science of Mind-

healing; that we thank the public for its liberal patronage. And everlasting gratitude is due to the President for her great and noble work, which we believe will prove a healing for the nations, and bring men to a knowledge of the true God uniting them in one common brotherhood.

"After due deliberation and earnest discussion it was unanimously voted: That as all debts of the corporation have been paid, it is deemed best to dissolve this corporation, and the same is hereby dissolved."

The Christian ministry is under obligation to warn Christendom of the errors of doctrine, and the apostasy of the days that are upon us and that are to come. It is remarkable to note, says one, that our Lord in dealing with the theme of the apostasy of the last days, characterizes it as not being down-right lawlessness, showing itself forth as such, but as a system, an organized form of professed truth, professing to come in the name of Christ, but in reality denying Christ, and thus leading its adherents to ruin.

And now, coming more particularly to the reasons "Why I Am Not a Christian Scientist," let me say:

I. I Am Not a Christian Scientist Because Christian Science Is Not Scientific.

On the contrary, Christian Science denies the very first principles of science. Science is defined as "Knowledge gained and verified by exact observation." One thing which "exact observation" verifies by the experience of all is that matter exists, and that there are various kinds of matter. It also asserts that these scientific facts or data come to use through the senses. This scientific platform Christian Science denies in toto. The very first plank in the platform of Christian Science denies the reality of matter; declares that there is no substance in matter; that matter is mortal error; that matter is unreal. The following quotations set forth the Christian Science platform relative to the existence of matter:

"Matter seems to be, but is not" (S. & H., p. 123, 1909, 1916). "There is no such thing as matter." "Matter is but manifest mortal mind" (Misc. Writings, p. 47, 1916). "There is no matter" (Rudimental Divine Science, p. 6). "Matter was orignially error in solution" (S. & H., p. 372, 1916).

According to Christian Science, then, there is no such thing as matter. "The only evidence of the existence of a mortal man, or of a material state and universe, is gathered from the five personal senses. This delusive evidence, Science has dethroned" (Misc. Writings, pp. 64, 65, 1916). Matter is a delusion of the mortal mind; mind is the only thing; matter has no existence.

VALUE OF EXPERIENCE

Dr. E. Y. Mullins says: "Experience is the foundation of all philosophy and science; you cannot have either without experience. Experience is to philosophy and science what dough is to the housekeeper. We must take a lump of experience to make a scientific or philosophical biscuit. Experience furnishes the lump from which all science and philosophy are made." Prof. Bowen says: "No matter what your science or philosophy is, your experience is the same. You may evolve from your consciousness any sort of philosophy you wish, and call things by any sort of name your fancy may direct, but when you have done that, you have not altered your experience one particle."

Christian Science tells us that "there is no such thing as matter" (Misc. Writings, p. 27), that "Matter and evil are unreal." "But, say you," (some inquirer asks) "is a stone spiritual? To erring, mortal, material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind..." "Take away the mortal sense of substance, and the stone itself would disappear" (Misc. Writings, pp. 27 and 28).

A COBBLESTONE IDEA

According to this theory of matter, then a cobblestone is not matter, but an idea. Suppose, for a moment, that a cobblestone is just an idea, and assume that a man hurls it at you and strikes you on the head with it—it does not affect your experience one particle to be told that the cobblestone is just an idea. Admit, if you wish, that it is an idea, and what have you? An ideal man, we will say, hurls an ideal stone, and it strikes an ideal head, causes an ideal pain, raises an ideal bump, requires an ideal liniment, which is rubbed on an ideal head, thus causing an ideal cure, and so you have an all-round ideal experience. Now, I say it does not make a particle of difference what you call a cobblestone, your experience is just the same. A cobblestone that is an idea, hits your head just as hard as a cobblestone that is not an idea, but matter. Matter will produce the same experience even if you call it "mind."

I once heard of a boy who owned a belligerent billy goat. One day the boy was teasing the animal. The goat stood the teasing as long as he could, and, finally, lowering his head, got ready to make a charge upon the mischievous boy. Naturally the boy screamed for help. Instantly his mother, who was an ardent Christian Scientist, came to the rescue, and seeing his condition, tried to quiet him by saying: "Now, my son, be calm; don't be afraid; the goat can't hurt you, for the goat is only an idea; there is no such thing, really speaking, as a goat; it's a delusion of the mortal mind." The little fel-

low, almost dead with fright, screamed out, "Mamma, I know that, and you know that, but the goat don't know it!"

The question is asked: "How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?" Answer: "By learning that matter is but manifest mortal mind. You entertain an adipose belief of yourself as substance" (Misc. Writings, pp. 46, 47).

According to this theory, you weigh about as much as you think you weigh. Your experience is determined by what you think. Think that you are as light as a feather and you will be no heavier than that frail thing that is tossed about with the slighest breath of air. A very comforting doctrine for stout people in hot weather; a good obesity-reducing scheme, surely.

In Christian Science the evidence of the senses is not to be believed nor received. The testimony of the senses cannot be true (cf. p. 448, 1916). "Christian Science . . . . declares the corporeal senses to be mortal and erring illusions" (p. 477, 1916). "The only evidence . . . . of a material state and universe is gathered from the five personal senses. This delusive evidence Science has dethroned by repeated proofs of its falsity" (Misc. Writings, pp. 64, 65). Christian Science rejects the testimony of the senses, and "will not believe even though one rose from the dead." "If this proposition of the delusive evidence of the senses should be pressed to its conclusion, then everything the author of Christian Science has written would be proven false, since the evidence of her writings comes through at least two of the senses—seeing and hearing." Thus Christian Science refuses the testimony of the senses through which we gain scientific knowledge, and inconsistently calls itself a science.

To the Christian Scientist, medicine and hygiene are unnecessary; physical exercise and care in diet are scarcely worthy of consideration. The difference between filth and flowers lies only in thought—one would be as attractive as the other if it were not for the deluded mortal mind. All that medical men have to say about germs and microbes producing diseases is utter foolishness.

POWER OF SUGGESTION

In speaking of Christian Science overcoming the power of drugs, the founder of Christian Science claims that she took large doses of morphine just to demonstrate that the drug would have no effect upon her. She says (Misc. Writings, p. 249), "The drug had no effect on me whatever. The hour had struck—'if they drink any deadly thing, it shall not hurt them.'" There is no difference between whiskey and milk except that difference which the mortal mind makes; if you associate the idea of intoxication with milk, then milk will

make you drunk. Any amount of strychnine would be harmless except for the fact that we think it is fatal. A bunion will produce insanity just as quickly as congestion of the brain, if you only think so.

"Palsy is a belief that matter governs mortals and can paralyze the body, making certain portions of its motionless" (S. & H. p. 375, 1916). The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away"—that there is "more life in one good motive and act than in all the blood" (S. & H., p. 376, 1916). "Consumption . . . is not inherited; inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thought superimposed upon the body" (S. & H. p. 425, 1916).

"WISE SAYINGS?"

To a Christian Science there is no such thing as heat or cold—"Heat and cold are products of (the) (mortal) mind" (S. & H., p. 373, 1899; p. 374, 1909, 1916). Exposure to cold draughts while in a state of perspiration cannot possibly be "followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism," if you are a Christian Scientist, but if not you will suffer from the "bad effects of your belief" that you will catch cold. But if a Christian Scientist, you have an abiding conviction "that you have broken no law" and so neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather. In (Christian) Science this is an established fact which all "evidence before the senses could never overrule" (cf. S. & H., p. 384, 1916). The Christian Scientist need not change the weight of his clothing in summer or winter; he need not go south in the winter, or north in the summer. He need not build a fire nor use ice; he has no need of the coal man or the ice man. Though every thermometer in the land should indicate zero, the Christian Scientist would have no need to wear fur or sealskin, for the cold cannot affect him. Steam-heated apartments are no longer necessary, for ice and snow are only products of false belief. One might well ask, Does mortal mind raise and lower the mercury in a thermometer? Are ice and snow really but productions of false belief? If a native of Central Africa were transported suddenly to the North Pole, would the climate there be as warm to him as that of his native country, if he only thought so?

Christian Science tells us that food and drink are not necessary; "Gustatory pleasure is a sensious illusion . . . diminishing as we better apprehend our spiritual existence" (S. & H., pp. 117, 118, 1899, cf. pp. 221, 222, 1916). "Food neither strengthens nor weakens the body" (S. & H., p. 118, 1899). It is truly laughable to hear a Christ-

ian Scientist say this after calling for a third supply of turkey at a Christmas dinner.

Christian Science tells us that "Sight, hearing, all the spiritual senses of man are eternal. They cannot be lost" (S. & H., p. 486, 1916); that people lose their sense of sight and hearing because they believe in such things. If this be true, then we are to assume that people take cold, suffer and die, because they believe in such things. Do horses and dogs take cold, suffer disease and become blind because they believe in such things?

PHYSIOLOGY

Christian Science tells us that "treatises on . . . physiology . . . are the promoters of sickness and disease (S. & H., p. 72, 1899; p. 179, 1909, 1916). "He who is ignorant of what is termed hygenic law, is more receptive of spiritual power" (cf. S. & H., p. 382, 1916). One sometimes wonders whether this means that a person of ordinary cleanliness is thereby debarred from being a success in the matter of spiritual power. We are told that "You can even educate a healthy horse so far in physiology that he will take cold without his blanket" (S. & H., p. 72, 1899; p. 179, 1909, 1916). "All disease is the result of education" (S.. & H, p. 69, 1899; pp. 69 and 176, 1909; 176, 1916). "The simple food of our forefathers did not make them strong, but ignorance of the laws of health and physiology" (S. & H., p. 197, 1909 Revision). "A man's belief produces disease and all its symptoms" (S. & H., p. 53, 1894, 1899; p. 159, 1916). "Destruction of the auditory nerve and paralysis of the optic nerve are not necessary to insure deafness; for if the mortal mind says, 'I am deaf and blind,' it will be so without an injured nerve" (S. & H., p. 194, 1916).

Christian Science tells us that "Human mind and body are myths" . . . "The blood, heart, brain, lungs, etc., have nothing to do with life, God" (S. & H., pp. 150, 151, 1909). Someone has well said that if this be true "Then the mummy of Rameses II, which now lies in the Cairo Museum and which is minus these organs, is still alive."

THE MATTER OF "BRAINS"

"Does the brain think and do nerves feel? No" (S. & H., p. 478, 1916). "Nerves have no more sensation, apart from what belief bestows them, than the fibres of a plant" (S. & H., p. 488, 1916). "Brains have nothing to do with life"—one can almost believe it when he thinks of people believing such foolishness as this. Christian Science tells us that "bones have only the substantiality (substance) of thought." "They are only an appearance, a subjective state of the mortal mind (phenomena of the mind of mortals)" S. & H., p. 421, 1894, 1899; p. 423, 1916). According to this, a man might fall head-

long down from a twenty-story building and break his back or even his neck, and if he could only rid himself of the thought that he had any bones at all, he might get up and say: "Man is eternal and indestructible, hence no breakage can really occur; I am not hurt"—and walk home as though nothing had happened to him.

Christian Science tells us that "The evidence of the senses is not to be accepted in the case of sickness" (S. & H., p. 384, 1894, 1899; p. 386, 1916). "A diseased body is one of the beliefs of the mortal mind" (S. & H., p. 425, 1916). "Man is never sick" (S. & H., p. 392, 1894, 1899; p. 393, 1916). When, therefore, a man is doubled up with cramps or acute gastritis he need not send for the doctor. He needs to be calm and self-possessed; he is merely going through a new form of gymnastics; the Christian Scientist says to him, "Remember that you have a calm center within which can never be disturbed." According to this, a man is sick only because he thinks he is sick. Catarrh, rheumatism, hay-fever or consumption are not because of the climate, but on account of belief (cf. S. & H., p. 385, 1894, 1899; p. 386, 1916). The Christian Scientist says, "You say a boil is painful, but that is impossible;" . . . it is "a belief in pain and (that) this belief is called a (pain) boil" (S. & H., pp. 46, 47, 1899; p. 153, 1908, 1916). Surely no person is foolish enough to suffer from a boil simply by imagining that he has one. "The Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering" (S. & H., p. 463, 1916).

CONTAGION

Mrs. Eddy tells us "We have smallpox because others have it" (S. & H., p. 47, 1899; p. 153, 1909, 1916). The Christian Scientist says to the man with the contagious disease, "You are not sick; you are perfectly well, and you may go among your friends as much as you please." If it be true that "Man is never sick," then our hospitals are filled with sound, healthy, well people, and it is a shame for the physician to take money from well people, and nothing short of a crime for Christian Science practitioners to take money from patients for curing diseases which the patients do not have. This is getting money under false pretenses.

According to Christian Science, "There is no death" (S. & H., p. 425, 1899; pp. 427, 428, 1909, 1916). "Nothing . . . . can end the existence of man in (or according to) Science. Man is the same after as before a bone is broken or the body guillotined" (S. & H., p. 427, 1916). "Death is (but) a mortal illusion" (S. & H., p. 185, 1894, 1899; p. 289, 1916); "A mortal belief" (S. & H., 185, 1894, 1899; p. 289, 1916); "The body cannot die" (S. & H., p. 424, 1899; p. 426, 1909,

1916); "Man is incapable of . . . death" (S. & H., p. 471. 1899; p. 475, 1909, 1916).

DEATH'S REALITY

If it be true that "The body cannot die," then is not the mother who has laid away her little child, being pursuaded that it was dead, really guilty of burying her child alive? As we have stood by the bedside of our loved ones and watched them breath their last; as we have followed them to the cemetery, and seen their bodies laid beneath the sod, have not we also been guilty of burying our loved ones alive? If "the body cannot die," then our friends are not dead, and in believing that they no longer live we are the victims of a false belief; and we are perpetrators of a barbarian and criminal practice.

That this proposition—that there is no reality in matter, and that the experience of the senses is not to be relied upon, but absolutely ignored—should be laid down as the fundamental plank of a cult calling itself scientific; that it should seriously engage the attention of honest and intelligent persons, seems almost beyond belief. How can any thinking man accept as a science anything that so absolutely refutes the very fundamental facts of science as does Christian Science, falsely so called?

"If from an injury, or any other cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally —and the Scientists have failed to relieve him—the sufferer could call a surgeon, who would give him a hypodermic injection, then when the belief in pain was lulled, he could handle his own case mentally. Thus it is that we 'prove all things; (and) hold fast that which is good'" (S. & H., p. 464, 1916). In the preface of the 1909 edition of Science and Health, Mrs. Eddy says: "The divine principle of healing is proved by the personal experience of a sincere seeker after truth . . . No intellectual proficiency is required in the learner." We can readily believe it.

II. I AM NOT A CHRISTIAN SCIENTIST BECAUSE CHRISTIAN SCIENCE IS NOT CHRISTIAN.

When the Pundita Ramabai came to this country in 1898, she remarked: "On my arrival in New York I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science; and when I asked what the teaching was, I recognized it as being the philosophy that had been taught among my people for four thousand years. It has ruined millions of lives and caused immeasurable suffering and sorrow in my land; for it is based on selfishness, and knows no sympathy or compassion. In our late famine, our philosophers felt no

compassion for sufferers, and did not help the needy. For why should they help when they claim the suffering was not real, neither were the dying children real."

Christian Science is pagan, not Christian, and it will be readily seen that when Mrs. Eddy declares that matter has no existence, she simply echoes the teachings of pagan philosophy..

Christian Science shows itself to be unchristian in that it claims to be the religion of Jesus Christ, while asserting that it was discovered and revealed to the world for the first time by a woman. According to the precepts of this new cult the world from the time of Christ up to the advent of Mrs. Eddy has been in darkness; it has had to wait nineteen hundred years for the light vouchsafed by a woman (who frankly confesses that she once humbugged patients by treating them with unmedicated pills) before it could know the real religion of Jesus.

A consideration of its teaching reveals the fact that the very fundamental doctrines of the Christian faith are denied by the teachings of Mrs. Eddy.

1. Christian Science Denies the Personality of God.

Indeed, it is considered by Christian Science authorities that no one can become an adept in that science as a healer or teacher without absolutely relinquishing the idea of a divine personality.

Strange as this may seem, it is nevertheless true. Christian Science does not teach a personal God. God is individual, not personal; God is principle, not personality. This principle pervades the universe—indeed, is the universe. There is no other substance but God —for God is all and all is God. This means that Christian Science is pantheistic, or words have no meaning. Christian Science is, therefore, pagan; for the heathen who bows down and worships his gods of wood and stone, sun and water, does so because he believes that God is in everything and that everything is God. Christian Science is pantheistic, not Christian; therefore, I am not a Christian Scientist.

To quote from Christian Science itself: "Principle and its idea is one, and this one is God" (S. & H., p. 465, 1909, 1916). "The theory of three persons in one God . . . suggests heathen gods polytheism)" (S. & H., p. 152, 1899; p. 256, 1909, 1916). God is an impersonal being. God is not a person.

Rudimental Divine Science, p. 2: "In Christian Science we learn that God is definitely individual and not personal." Page 2, "An individual God, rather than a personal God." Page 3, By the individuality of God is meant "the infinite and divine Principle." S. & H. Index,

pp. 616, 604, 1894; p. 616, 1899, "God as (a) principle, not (a) person saves man."

Nothing possesses reality or existence except mind, God. This means that as God is mind, and mind is principle, nothing exists but principle. In quoting 1 Timothy 2:4, Mrs. Eddy says: "That which will have all men to be saved is principle, not person."

The god whom the Christian Scientist would have us worship is not the Divine Being as presented to us in the Scriptures—a loving, kind, personal, heavenly Father, such a God as the human heart longs for; but, instead, it presents to us an abstract, impersonal principle, or definition, which no man can either worship or love, and calls that thing God. To the Christian, God is an almighty omnipresent, omnipotent, omniscient, personal Being, who not only created all things, but who also sustains His creation by the continual manifestation of His power; a God who cares personally for each individual child of His, yea, who cares even for the sparrow that falls. God is not man, nor is man God; God is not nature, nor is nature God. God is in nature and in man, but He has an existence separate from both nature and man..

The god of the Christian Scientist is nothing but a "cold, formal abstraction, instead of the warm, loving, personal God and Father as set forth by the Christian faith. The Christian Scientist sets us a ghostly image fashioned of the thin abstraction of the mind, and would have us take it for the living God. But this is not the sort of God for which men's hearts and flesh cry out." I cannot worship a principle, I cannot pray to a definition, I cannot love an idea. Such a conception of God is not Christian. To the Christian, God is a living, personal, self-existent God who in the beginning created all things, and who by His mighty power has, through all these ages, kept them in being; He is a Being who loves, cares and is personally interested in the well-being of His creatures. He is a Being who can be grieved, angered, who has indignation, who can be moved to mercy; He is gracious and merciful. He has appeared to His children, spoken to them, and given them the names by which He is to be called. He is a King, seated on His throne in the heavens. God is not one great Allness. He is not an angel, nor Satan, nor man.

2. Christian Science Denies the True Christian Doctrine of Jesus Christ.

(a) In the first place, It Denies the Incarnation.

Luke 1:35 says that Jesus was conceived by the Holy Ghost in the womb of the Virgin, and that in the fullness of time, Mary brought forth her first son.

Christian Science says, in Science and Health: "Mary's conception of Him (Christ) was spiritual (p. 228, 1899; p. 332, 1916). Not by the Spirit, but "Spiritual." "The Virgin Mother conceived this idea of God, and gave to her ideal the name of Jesus" (p. 334, 1899; p. 29, 1909, 1916). "Jesus was the offspring of Mary's self-conscious communion with God" (p. 335, 1899; pp. 29, 30, 1909, 1916). Christ is an idea, not a person, conceived in the mind of the Virgin (cf. p. 334, 1893, 1899; p. 29, 1916). Christ is the impersonal Saviour (cf. Misc. Writings, p 180, 1916). A difference is made between Jesus and Christ.. Jesus and Christ are not the same; they are two, not one. Jesus is the appearence assumed by Christ, although this appearance was only apparent; it only seemed so to the mortal mind. The Christ is the divinity of the man Jesus (cf. p. 331, 1894, 1899; p. 26, 1916).

"The eternal Christ and the corporeal Jesus manifest in the flesh, continued until the Master's ascension; when the human, material concept, or Jesus, disappeared" (S. & H., p. 334, 1909, 1916; cf. p. 229, 1899).

"Jesus as material manhood was not Christ" (Misc. Writings, p. 84, 1909, 1916). "At the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power" (S. & H., p. 358, 1899; p. 53, 1909, 1916).

"To accommodate himself to immature ideas of spiritual power . . . . Jesus called the body, which . . . He raised from the grave, 'flesh and bones'" (S. & H., p. 209, 1899; p. 313, 1909, 1916).

"These instances show the concessions which Jesus was willing to make to the popular ignorance" (S. & H., pp. 396, 397, 1899; p. 398, 1909, 1916).

"A portion of God could not enter (corporeal) (mortal) man, neither could His (God's) fullness be reflected by Him (a single man)." "God, can only be reflected by spiritual, incorporeal man" (S. & H., p. 231, 1894, 1899; cf. p. 336, 1916). "The fullness of the Godhead bodily," therefore, never dwelt in him.

In Christian Science, Jesus is not called corporeal, but "material concept" (S. & H., p. 334, 1909, 1916), or "Jesus." What the disciples saw as the body of Jesus was only a concept of the mortal mind. This concept passed away from their minds after the resurrection and ascension. The ascension of Christ to the Christian Scientist is nothing more than an ascended thought in the minds of His disciples. Inasmuch then as Jesus passed away, and only the Christ remained and this Christ is an invisible, corporeal, impersonal idea, therefore Christian Science teaches that the incarnation never really took place.

All this is in direct contradiction to the teaching of the Scriptures:

1 John 4:2; Isaiah 9:6; Isaiah 7:14; Luke 1:35; Luke 2:7; John 1:14, 18; Matthew 26:67, 68; Matthew 20:22, 28; Colossians 2:9; Romans 1:4; Hebrews 10:5; Hebrews 10:10.

In saying all this, the Bible contradicts everything Christian Science says about it. "Christian Science says the incarnation of Christ was ideal. The Bible says it was real. Christian Science says it was due to the self-consciousness of the Virgin Mary. The Bible says it was due to the sovereign, uncaused and personal action of the three persons of the eternal Godhead. Christian Science says that Jesus and Christ are two. The Bible says that they are one and indivisible. Christian Science says that corporeal Jesus was so only to the false belief of His disciples. The Bible says He is real and abiding. This is the immense and climacteric thing the Bible says: 'Jesus Christ, the same yesterday, today, and forever.' (Hebrews 13:8). As though heaven anticipated the terrific attempt to make a schism between Jesus and Christ, an attempt to take away real existence from Jesus, and the body from Christ, it sends down this inspired proclamation: Jesus Christ is the same yesterday, today, and forever. According to Christian Science, Jesus was not Christ (cf. 84, 1893), yet 1 John 2:22 says, 'Who is a liar but he that denieth that Jesus is the Christ He is antichrist that denieth the Father and the Son' " (Haldeman).

But this is not all. Hear what the Bible has to say of those who deny that Christ has come in the flesh. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2, 3).

(b) The Perfection of Christ's Life and Teachings are Denied.

Mrs. Eddy claims that her revelation is "higher, clearer and more permanent" than that given by the Man of Galilee.

According to Christian Science, Jesus Himself was not always superior to the environment of mortal belief. He was yielding to this error when He foretold His death. He never really cast out demons; He made as though He did, but in reality He cast out nothing more than the false beliefs (cf. S. & H., p. 79, 1909; 1899, p. 245; 1916, p. 79).

"At the time when Jesus felt our infirmities He had not conquered all the beliefs of the flesh—nor had He risen to His final demonstration of spiritual power" (S. & H., p. 53, 1909). This means that inasmuch as belief in the flesh is false, there was a time when Jesus was under the power and dominion of the flesh, and not under

the power of the Holy Spirit. "Jesus' wisdom ofttimes was shown by His forbearing to speak, as well as by speaking, the whole truth." "This wisdom, which characterized His sayings, did not prophesy His death, and thereby hasten or (and) permit it" (Misc. Writings, p. 84, 1916). This is equivalent to saying that Jesus, by foolish talking about His death really hastened it; that He lacked wisdom in so doing; that He was not wise when He foretold His death.

"To accommodate Himself to immature ideas of spiritual power . . . Jesus called the body, which . . . He raised from the grave 'flesh and bones' " (S. & H., p. 209, 1899; p. 313, 1909, 1916). This is equivalent to saying that Jesus was deceiving His disciples; that He was lying to His friends; that what He said was not true.

"These instances show the concessions which Jesus was willing to make to the popular ignorance" (S. & H., pp. 396, 397, 1899; p. 398, 1909, 1916). What then becomes of the authority of Christ's teachings? What becomes of His claims to be the infallible Teacher of spiritual truth? How can He be not only the Way, and Life, but also the Truth, if He thus lied to His disciples and the people? We at once see into what awful uncertainty we are thrown by such teaching.

(c) The Deity of Jesus Christ is Denied.

The Christian Science text book reads: "We acknowledge His Son." Yes, but how is God's Son acknowledged? Jesus was not God's Son in any other sense than as every man is God's Son—this is Christian Science teaching regarding the deity of Christ. Mrs. Eddy says that "Jesus was a good man" (S. & H., p. 335, 1893). "The offspring of Mary's self-conscious communion (self-communing) with God" (S. & H., p. 335, 1893, 1899; pp. 29, 30, 1909, 1916). "Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God." "Jesus is the human man, and Christ is the divine idea" (S. & H., p. 473, 1916). "Jesus was the highest human concept of the perfect man" (S. & H., p. 482, 1916). That Jesus is not God, however, is very clear.

"The personality of Jesus is not to be worshipped" (S. & H., Index, p. 627, 1894, 1899). Jesus Christ is the name the Christian Scientist never worships. Mrs. Eddy and her teachings, and not Jesus Christ and the Bible, is the uppermost theme in the testimony meetings in Christian Science churches. The Bible distinctly says that at the name of Jesus every knee shall bow (Philippians 2:9-11). Thomas fell at Jesus' feet and exclaimed, "My Lord and my God" (John 20:28). This worship Jesus accepted, has accepted all through the ages; this worship God commands all men to render to His Son (John 5:20-23); those who refuse to worship the Son will perish (Psalm 2-12).

(d) Christian Science Denies the Sacrificial and Atoning Merits of the Death of Jesus Christ.

Christian Science claims that "The material blood of Jesus (Christ) was no more efficacious to cleanse from sin when it was shed upon the 'accursed tree' than when it was flowing through His veins as He went daily about His Father's business" (S. & H., p. 330, 1899; p. 25, 1909, 1916). "One sacrifice, however great, is insufficient to pay the debt of sin" S. & H., p. 328, 1899; p. 23, 1909, 1916).

"Does erudite theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? . . . Then we must differ from it (them)" (referring to Spiritualism) (S. & H., p. 329, 1899; p. 24, 1916).

These statements admit that the sacrifice that Christ made was great; but it also just as clearly states, that it was but the sacrifice of one, and no sacrifice of one, however great, can take away the sin of another. If words mean anything, the creed of Christian Science regarding the atonement, is that Christ's sacrifice has no value whatever to take away sin. If this were true it would mean not only the destruction of many of our beautiful hymns, which deal with the death of Christ as the remedy for our sins, but it would also compel us to exclude from the Bible all such passages as clearly teach this doctrine. The Scriptures distinctly teach that "we are sanctified by the offering of the body of Jesus Christ once for all;" that we have received the atonement through the death of our Lord Jesus Christ, and that we are reconciled to God by the death of His Son; that "He, His own self, bare our sins in His own body on the tree;" that we are reconciled by "the blood of His cross" (Colossians 1:20), and not by the blood that flowed through His veins as Christian Science would have us believe.

There is probably no more important point than this upon which Christian Science and the Bible absolutely and hopelessly contradict each other. Argue as we will, there is no point of possible agreement between them. Either one sacrifice is sufficient to take away sin as the Bible declares, or one sacrifice is not sufficient to take away sin as the Christian Science asserts. According to the teaching of Christian Science, the shed blood of Jesus Christ is nothing more than a consequence of the unwise life He lived on the earth—an event hastened by His foolish talking about it. Then it is not what the Scriptures declare it to be, namely ,the divine sacrifice which takes away the sin of the world. Christian Science tells us "Final deliverance from error is not reached by pinning one's faith without works to another's vicarious effort," but the Bible distinctly tells us that

we are saved by faith in Christ without absolutely any works of our own (Galatians 2:16; 3:10). The Christian declares that:

"Upon a life I did not live;
Upon a death I did not die;
Upon another's life, another's death,
I risk my soul eternally.

"Bearing shame and scoffings rude;
In my place, condemned He stood;
Sealed my pardon with His blood;
Hallelujah, what a Saviour!"

Startling as it may seem, it is nevertheless true that Christian Science denies that Jesus Christ died at all. In Miscellaneous Writings, p. 212, we find these words: "Pitying friends took down from the cross the fainting form of Jesus, and buried it out of their sight." "His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive" (S. & H., p. 349, 1889; p. 44, 1909, 1916). "Jesus' students . . . did not perform many wonderful works, until they saw him after his (the) crucifixion and learned that he had not died" (S. & H., pp. 350, 351, 1899; p. 46, 1909; pp. 45, 46, 1916). Indeed, how could Jesus die if He had no material body? Then the tragedy on Calvary never took place!

(e) Christian Science Denies the Resurrection and Ascension of Jesus Christ.

According to the teachings of Christian Science, the resurrection of Jesus was merely a risen thought in the minds of His disciples, and not as the Bible clearly teaches it to be a real resurrection of the physical body of Jesus from the tomb. The resurrection of Christ was mental belief yielding to spiritual understanding; it was only the incorporeal idea of Christ that ascended.

"Our Master reappeared to his students—to their apprehension he rose from the grave—on the third day of his ascending thought" (S. & H., p. 502, 1899; p. 509, 1910, 1916). "His reappearance in idea" (S. & H., p. 348, 1894, 1899). "Resurrection (is) spiritualization of thought; material belief yielding to spiritual understanding" (S. & H., p. 572, 1893); p. 584, 1899; p. 593, 1910, 1916). "He would disappear to material sense in that change which has since been called ascension" (S. & H., p. 339, 1893, 1899; p. 34, 1916). This is clear language and at least shows us where Christian Science stands on these matters. The resurrection and ascension of Christ are to the Christian Scientist nothing more than a risen and ascended idea; heaven does

not today contain the risen, glorified, and ascended Lord Jesus Christ, who is Priest and Intercessor for His people; there is no need to turn our eyes upward for the help of such an Intercessor; then Stephen was mistaken when he saw the Son of God; then Paul was mistaken when he spoke of looking for the Lord from heaven; then John was mistaken when, in the Apocalypse, he prays for the Lord to come speedily from heaven; then the whole of Christendom is sadly mistaken in ardently looking for the coming again of our Saviour from heaven. Indeed, Christian Science denies the resurrection of the body altogether. How could it do otherwise and be consistent? In speaking of Lazarus, whom Christ raised from the dead after he had been dead four days, Christian Science says: "Jesus (he) restored Lazarus by the understanding that (he) Lazarus had never died, not by an admission that his body had died and lived again" (S. & H., p. 241, 1899; p. 75, 1908-1909, 1916). But Jesus said very plainly, according to the Scriptures, "Lazarus is dead."

3. Christian Science Denies the Christian Doctrine of Sin.

"To get rid of sin through Science, is to divest sin of any supposed (mind or) reality" (S. & H., p. 234, 1894, 1899; p. 399, 1916).

"Matter and evil are unreal" (Misc. Writings, p. 27).

"If God made all that was made, and it was good where did evil originate? It never originated or existed as an entity. It (sin, evil) is but a false belief" (Misc. Writings, p. 45).

"Man is incapable of sin, sickness, and death" (S. & H., p. 471, 1899; p. 475, 1909, 1916).

'If there is no sin, why did Jesus come to save sinners? Jesus came to seek and . . . to save them from this false belief' (Misc. Writings, p. 63). According to these statements, Jesus did not come to seek and to save sinners at all. He came to save people from believing that they were sinners.

"Evil is but an illusion" (S. & H., p. 464, 1893; p. 476, 1899; p. 480, 1910, 1916).

"It is the (a) sense of sin and not the (a) sinful soul that(which) must be lost" (S. & H., p. 207, 1894, 1899; p. 311, 1916).

"If soul could sin or be lost through sin" (S. & H., p. 111, 1894; cf. p. 111, 1899, and p. 215, 1916). "Destroy the sense of sin and sin itself disappears" (Unity of Good, p. 9, 1909).

"In Christian Science the fact is made obvious that the sinner and sin are alike, simply nothingness" (Retrospection and Introspection, p. 77). According to Christian Science or "In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man" (Retrospection and Introspection, p. 68, quoted from S. & H., pp. 103, 104).

These quotations are enough to show that Christian Science boldly denies the reality and existence of sin. There is no sin; it is an error to feel a thing sinful. Banish the thought of sin and it is gone. There is no distinction between right and wrong save as you yourself make such distinction.

"No more terrible doctrine since the Creation has ever been put into the minds of men. A man may violate the honor of his home; a woman may stain the ermine of her name; and yet if they will accept this doctrine of sin, they may continue in their iniquity so long as and so often as they please. For, if sin does not really exist, the practice of it no more makes it real than the belief of it. The person who yields to his or her passions, who commits all manner of sin and evil as judged by the laws of the land, may arise from the debauch and immediately wipe out all guilt and demerit by saying, 'I recognize that sin is a false belief; it does not exist; there is no such thing as sin; I have never sinned at all,' no amount of argument can make an apparently sinful act sinful, if sin does not really exist. How the foundations of all morality are removed by such a dreadful doctrine! No wonder the unrenewed heart is ready to accept such teaching" (Haldeman).

How this teaching contradicts the Bible and Christian Faith!

All through the Bible in thousands of places sin is recognized as a fact. It issues threats and warnings concerning sin; it shows the peril of it, and clearly sets forth the dreadful consequences attending it, both in this life and in the life to come. It says: "If we say that we have no sin, we deceive ourselves," and "If we say that we have not sinned, we make him (God) a liar" (1 John 1:8, 10; compare also Romans 3:23; Romans 5:12; Psalms 51:4, 5; Romans 7:8-14; John 1.29; 1 Corinthians 15:3; 2 Corinthians 5:21). The whole sacrificial economy of the Old Testament, as well as the incarnation of Jesus Christ, is built upon the recognition of the reality of sin and its punishment.

4. Christian Science Denies the Christian Doctrine of Prayer.

"Prayer to a personal God is a hindrance" (S. & H., Index, p. 635, 1893; p. 647, 1894, 1899).

"Prayer to a corporeal God is useless" (S. & H., p. 647, 1894; 74th Ed. Index, pp. 635, 647, 1893, 1894; p. 647, 1899).

"Prayer cannot change the science of Being" (S. & H., p. 308, 1894, 1899; p. 2, 1916). "Then we try to give information to his infinite Mind and we plead for unmerited pardon" (p. 309, 1894, 1899; cf. p. 2, 1916). This implies that it is useless to pray for unmerited pardon.

We are told on pages 316 and 318 that we may as well use "pray-

ing machines" as they do in Thibet; that to pray for the sick is regarded as folly; that prayer cannot change unalterable truth; nor can prayer give an understanding of the truth. "Prayer is a misapprehension of the source and manner of all good. Petitions only bring mortals the result of their own belief." "Who would stand before a blackboard and pray the principle of Mathematics to work out (solve) the problem?" (S. & H., p. 308, 1894, 1899; p. 3, 1916).

"Audible prayer is impressive; is gives momentary solemnity and elevation to thought, but does it produce (any) lasting benefit?" "God is not influenced by man" (S. & H., p. 312, 1894; pp. 312, 313, 1899; p. 7, 1916). "The 'divine ear' is not an auditory (auditorial) nerve" (S. & H., p. 308, 1894; p. 313, 1899; p. 7, 1916) The (mere) habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth" (S. & H., p. 308, 1894, 1899; p. 2, 1916). "The danger from (audible) prayer is that it may lead us into temptation" (S. & H,. p. 313, 1899; p. 7, 1909, 1916).

How contradictory these statements are to the teaching of the Bible on the subject of prayer! How full the teaching of Jesus was with regard to the privileges and power of prayer! How often He exhorted men to pray, to call upon God, to expect to influence God by reason of their faith and perseverance in prayer! How often even Jesus Himself prayed and received definite answers to prayer! Rather than prayer leading us into temptation, Jesus Himself tells us to pray, lest we enter into temptation (compare Luke 11:1, 18:1; Matthew 26:47; John 17; 14:17; James 1:5, 6; 4:2; 5:13-18)

III. I AM NOT A CHRISTIAN SCIENTIST BECAUSE OF ITS WRONG ATTITUDE TOWARDS THE BIBLE.

The relation of Christian Science to the Bible is quite generally misunderstood. It is ordinarily supposed that Christian Scientists are devout and diligent students of the Bible. The fact of the matter is that they do not study the Bible as it is, but as it is printed in their own text books. A comparison of the Bible as it is and the Bible as it is printed in their own text books shows that the text of the Bible has been changed and garbled. A lady of education and culture, who held a prominent position in Christian Science circles, but who, later, seeing the error of the cult, withdrew from it, told me that the Christian Science Bible was really made up of texts taken from the King James Bible and snatched completely out of their setting and context. To these verses comments and annotations were added by Mrs. Eddy, which completely changed the sense of the verse as recorded in the Bible. Is it not a fact that in Christian Science

churches, while one reader reads from the Bible, the other reads the comments and interpretation of the Scriptures as set forth by the Christian Science text book, Science and Health?

The Bible is Not the Supreme Text Book in Christian Science.

Mrs. Eddy says: "A Christian Scientist requires my work, Science and Health, for his text book, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. Second: Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. Third: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books (S. & H., pp. 456, 457, 1916).

"In this volume of mine, there are no contradictory statements" (S. & H., p. 291, 1899; p. 29, 51st Ed.; p. 345, 1910, 1916). "A thorough perusal of the author's publications, heals sickness' (S. & H., p. 446, 1916).

"Neither tongue nor pen can overthrow it" (S. & H., p. 4, 1899, 51st Ed.; p. 110, 1916; cf. p. 110, 1910).

The allegation that there are no contradictory statements in Science and Health places that text book on a very much higher level than the Bible, for, as the following quotations will show, the author of Science and Health does not consider the Bible free from false and contradictory statements:

"The second chapter of Genesis contains a statement of this material view of God and the universe which is the exact opposite of scientific truth" . . . and "must be (is) based on some hypothesis of error"(S. & H., p. 503, 1893; p. 521, 1909; pp. 514, 515, 1899; p. 521, 522, 1916).

"The first statement that evil . . . is the fable of the serpent" S. & H., p. 544, 1910; cf. pp. 507-524, 1893).

"How then could a material organization become the basis of man?" "Is it the truth or is it a lie concerning man and God? It must be (the latter) a lie" (S. & H.,. p. 524, 1910; p. 524, 1916; p. 517, 1899).

"The legendary scriptural text in the second chapter of Genesis" (S. & H., p. 526, 1910).

Is it not clear from these statements that the Bible does not hold as important a place in Christian Science as does Science and Health? Mrs. Eddy says: "The material record of the Bible is no more important to our well-being than the history of Europe and America" (Misc. Writings, p. 170, 1893, 1916).

It is claimed by Christian Scientists that their doctrines are based on the Scriptures, but a consideration of their method of using (or abusing) the Scripture may reveal to us the fact that any system of doctrine can be built upon the Bible if it be so misconstrued. Here are some examples. The brackets show the additions made by Science and Health to the Scripture text.

In Romans 5:10 we are told that we were "reconciled to God by the death of His Son." Science and Health reads, "We were reconciled to God by the (seeming) death of his Son" (p. 45, 1908, 1916; p. 350, 1899).

In 1 Corinthians 15:22 it is written, "As in Adam all die, even so in Christ shall all be made alive." Science and Health reads, "As in Adam (error) all die, even so in Christ (truth) shall all be made alive."

Revelation 1:17, 18, reads: "I am the first and the last; I am He that liveth and was dead (not understood); and behold, I am alive forevermore (Science has explained me)" (S. & H., p. 334, 1908; cf. p. 330, 1899; p. 334, 1916).

In quoting Isaiah 53:6, Science and Health says: "With (through) his stripes (the denial—rejection—of error) we are healed" (p. 325, 1899; p. 20, 1908, 1916).

Here is an illustration of Mrs. Eddy's interpretation of the Scriptural injunction to "Prove all things; to hold fast that which is good." She says: "If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally—and the (a) Scientist had failed to relieve him, the sufferer could call a surgeon who would give him a (an) hypodermic injection—then when the belief in (of) pain was lulled he could handle his own case mentally. Thus it is that we 'Prove all things;' (and) hold fast that which is good" (S. & H., p. 464, 1908, 1916). This does not look as though pain were an allusion after all; and it does look as if there were contradictory statements in Science and Health, which in other places denies the existence of pain and sickness.

IV. I AM NOT A CHRISTIAN SCIENTIST BECAUSE CHRISTIAN SCIENCE IS A FOE TO THE HOME.

"It is a fact that Christian Science is a foe to the home. I have heard of a family in which an invalid sister has made one brother a painter, another a musician, and a third an excellent reader. These brothers loved their sister very devotedly. One of them learned painting, that he might paint scenes which she could not visit. The second learned music, that he might fill the home where she was with melody. The third devoted himself to reading, that he might while

away her tedious hours. Here were the sweet, tender ministries of love. Let Christian Science enter that home, and it asserts that the sister is not sick—she is suffering from a delusion. She is, therefore to blame, and all these tender ministries of love are changed into the acidities of criticism and rebuke, silent, if not expressed. More than that, not a few homes have been broken up by Christian Science.

"The sacred institution of marriage is the foundation of home; but I am informed by one who for several years was in the inner circle of the Christian Science movement that marriage is not now encouraged among those in the highest positions. He tells of two young people who lost caste because they dared to marry" (A. C. Dixon).

"A man or woman . . . having accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved" (Misc. Writings, p. 297, 1883-1896).

1. Christian Science Virtually Denies the Need and Dignity of Marriage and Motherhood.

"Did God at first create (one) man unaided—that is, Adam—but afterwards require the union of the two sexes in order to create the rest of the human family? No!" (S. & H., p. 524, 1899; pp. 531, 532, 1909, 1916). "Generation does not rest on sexual basis at all" (Generation rests on no sexual basis, p. 274, 1899). God is the Father of all (p. 64, 1916), according to Christian Science.

"To abolish marriage at this period and maintain morality and generation would put ingenuity to ludicrous shifts; yet this is possible in Science (meaning, of course, Christian Science) although it is today problematic."

"In Miscellaneous Writings, p. 288, the question is asked, 'Is marriage nearer right than celibacy?' The answer is given, 'Human knowledge inculcates that it is, but Christian Science indicates that it is not."

These statements show where Christian Science stands with regard to the question of marriage. It shows that in the mind of the Christian Science celibacy, or the unmarried state, is nearer right than the married state. It is true that Christian Science does not openly forbid marriage, but whoever heard of a marriage taking place in a Christian Science church, and performed by Christian Science readers or ministers? Such facts as these ought to make those of us who have the moral welfare of our nation at heart pause and think if not shudder!

Motherhood is not, according to Christian Science, the highest badge

of womanhood. In Miscellaneous Writings, p. 289, we have these words: "Human nature has bestowed on a wife the right to become a mother, but if the wife esteems not this privilege . . . she may win a higher." What is that higher? . . . to become a wife and not a mother? Thus motherhood is to be avoided; it is to be put in the category of that which is below a woman's highest and noblest function. This is the Christian Science idea of the marriage relation. May we be preserved from such a doctrine as this! It reminds us of the heresy foretold by the apostle concerning those who are led captive by silly women, and who forbid to marry.

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The New Church for the New Time

BY REV. W. A. HARPER, D. D.

Christ speaks specifically of the Church but twice. The Kingdom of Heaven, the Kingdom of God—these are His favorite designations of the new order He came to establish. The Church has always desired to identify itself with the Kingdom. In every generation many who reverence the Kingdom have found the fellowship their souls craved outside the Church. This situation is more pronounced today than in any previous age. Christ was never the acknowledged leader of men and movements, the incarnation of their ideals, as He is today. The Church has never been more repudiated, more ridiculed, more execrated than in this present era. Men love CHRISTIANITY. They detest CHURCHIANITY. They bless and revere the Christ. They damn and anathematize His Church. Why?

Because the Church is self-centered. Because it is more interested in theology than in men. Because its salvation is for safety and not for service. Because it is more concerned for the continuation of its services than for the investment of its resources in methods of service. Because it is the champion of the STATUS QUO, a reactionary rather than a progressive influence in society. Because it trusts to organization rather than to sacrifice, to agony of heart, to travail of soul, that the world may see the Lord's glory. Because it has denied its Founder's doctrine of the Brotherhood of Man based on the Fatherhood of God. Because, because, BECAUSE, but these are enough. Whoever has attended a gathering of working men in a great theatre on a Sunday afternoon and heard them lustily applaud the name of the Captain of our salvation and as lustily hiss the mention of His Church, whoever has had this startling experience knows that the church in our day faces a crisis such as has never before threatened organized Christianity in any of its twenty centuries.

And we cannot disregard, we dare not attempt to disregard the ominous situation. The forces of the Kingdom without are calling to the forces of the Kingdom within the Church, are calling for a frank discussion of their arraignment and they will be heard. I am not here to urge that the militant "withouters" are right. Their grievances are satiable. The Church can win these men to active co-operation with her in her desire to hasten the millennium. She has taught the principles they defend. Their presence at her door is the

fruitage of her own sowing. She has a right to harvest their splendid zeal and conserve it to her own righteous ends. These men need to get a new conception of her place, her rightful place let me say, in the Kingdom, her central, dynamic station as its heart. I am praying as one that loves the Church that she may weather this crisis, as she has many another. My hand and my heart are with her in the effort. But there must be a basis of agreement if she wins them and some readjustments in concept, aim, and methods.

No man must be presumptuous enough to claim to know the panecea for our present situation. The issues involved are involuted and also convoluted. A maze of intricate inter-twining prevents that clarified discernment which the prophet in every age must have before he can confidently preface his proposals with a "Thus Saith The Lord." At most we can but indicate the direction to be taken. In that spirit we shall with many misgivings undertake to blaze the trail, leaving for the skilled engineers who follow the duty of constructing the way of the Lord and to make its paths straight.

And in the first place let us say that the Church needs frankly to acknowledge its mortality. The individual Christian may hope for immortal life, but the Church never. Her only hope is to serve well in this life the men and women, boys and girls, and the dumb creatures whom God has created. And in this work, this glorious work, she is assured of victory, for the gates of hell shall not prevail against her. But in heaven the Church has no more place than Satan. He was cast out and we read in the Revelation that there is to be no temple in the New Jerusalem. There will be no need for one. Its work of preparation of redemption will have been perfectly wrought. The Church will have meted out its service, and will have disappeared in the Kingdom. A correct conception of her place should hearten the Church to realize her program in the world. She is an organized body of Christ's followers to plant His Kingdom finally in every heart. She is to use her every power to upbuild the Kingdom and make it universal and render herself in the end supernumerary. When the Church gets the conception of herself as servant ineradicably engrafted into her life no one can truthfully charge that she is endeavoring primarily to enlarge herself—that self-perpetuation is her major business. Growth will come to her, of course, just as soul-enlargement comes to every man who gives himself in service to his fellows. But growth will be the by-product, not the central aim of her organization. In the light of this principle the success of evangelism will not be in the number of conversions and of additions to the Church, but in the spirit of service it quickens in the Church constituency. When that spirit permeates the life of the Church, no minister will oppose such gospel team work as that in Wichita, Kansas, or Cleve-

land, Ohio, on the ground that it takes the leading members away from the preaching service, for then the minister will rejoice that his proclamation of the way in Christ has sent his men out to make them LEADING MEN indeed, LEADING their brothers to Christ. When that spirit has pentecostalized the Church, it will teach not only the Christian stewardship of wealth, by which it lays claim to one-tenth for its own purposes, but the Christian trusteeship of wealth, by which it will teach that all wealth is under obligation to all of man and of every man. Such a Church will stand the acid test for its gospel. It will proclaim, incarnate the vital gospel, pure, unadulterated, not a denatured variety pandering to the prejudices of influential supporters. It will most succeed where it most gives itself. Like the Moravians its resources will be expended elsewhere than on keeping its own machine oiled and in operating condition. I know Churches that are animate with this spirit. It is Heaven to come under their inspiration. I want that every Church everywhere shall be so dispositioned. When they have thus become John the baptistized, the way of their Lord will be prepared and He will come again and His holy angels with Him. God hasten the coming of that grand and glorious day!

And now let us consider the preacher, the pastor, the minister. I much prefer to call him the minister, both because that word in its origin signifies the function of the man—he is to be a servant—and because also the functions of the preacher and the pastor ought not to be wholly delegated to him. A short while ago I published in a book on the layman my views on the relation of the layman and the minister. It fell into the hands of a learned reviewer, who regretted to see any tendency in our time to exalt the layman at the expense of the preacher. He had missed my point of view entirely. In that book and everywhere my insistence is that preaching is not the prerogative of ministers only. Every Christian is a priest. Every Christian is a preacher. Every Christian is an evangelist. No man can delegate his priestly relationship to the Kingdom to another. No minister can do my work of proclaiming the gospel. No minister can receive my proxy as an evangelist. I yield to no man in my respect, my reverence for the ministry. It is because I have so exalted an opinion of that calling that I insist that it must not exhaust its vitality in mere talk. I expect to see the custom prevalent in the Churches of the minister's calling on his capable laymen and laywomen to preach for him frequently, while he gives himself to the weightier matters of the Kingdom. And so there will certainly in future be no need for the Church to close when the minister takes his vacation.

Nor will those weightier matters be confined to pastoral duties.

Just as the minister is the preacher PAR EXCELLENCE, even so he is the pastor IN EXCELSIS. The time will never come when the minister will not be expected to visit in the homes of his membership and of his parishship. What a benediction it is to have the minister come, bringing with him the rays of eternal life, opening the Book, and petitioning the Throne for spiritual blessings on the family group. There is unction in a scene like that . We shall not let it pass. But the work of visitation, visitation of the pastoral type, cannot be, must not be, delegated to the minister alone. We laymen must visit too. In the spirit of the Master and of His apostles, His SENT-ONES, which we are, we must go in and come out in the name of our King. I do not mean that we are to go simply on the Every-Member-Canvass for funds. That is certainly our prerogative. I mean that we shall make it a central thing in our daily program of life to visit in spiritual attitude and design our brothers and sisters of the Church and of the parish.

And the minister—what is he to do? He is to preach, but not wholly. He is to visit, but not wholly. He is to be a layman-trainer. Even his preaching and visitation work will look in that direction. But his chief objective will be to train his membership for Kingdom-service. He will not do the work of training wholly any more than he will be expected to do all the work of preaching or visitation, but he will initiate plans to have it done and see that the plans are worked. Ours is the day of enlistments. Life-recruits are being called for on every hand. And all Christians must volunteer. There must be not the selective draft, but universal conscription, and no pleas for exemption will be tolerated. Every slacker in the Kingdom's army is a traitor. His penalty is death, soul-death, the loss of his love for God. God will not cease to love him, but he will cease to love God unless he gives his brother-man part in the good he enjoys. This is not my doctrine. It is scripture. Hear the Spirit speaking in accent clear and earnest in John 3:16-17.

"We know what love is through Christ's having laid down His life on our behalf, and in the same way we ought to lay down our lives for our brother-men. But if any one has this world's good and sees his brother-man in need, and yet hardens his heart against him, how can such a one continue to love God?" God will not cease to love him, let me repeat. God never ceases to love us. But the man who refuses to share his good cannot love God, and so removes himself from membership in the Kingdom.

For every type of service for the Church or needed in the community there will accordingly be training provided. Herein will the minister minister his largest ministry. John F. Cowan appreciated this truth and, behold! a wonderful work is wrought in distant Honolulu. Worth

M. Tippy saw it and like a meteor the Epworth Church of Cleveland becomes a world figure. Len G. Broughton caught a glimpse of it and the Atlanta Tabernacle became a healing institution for the sick and sorrowful of the Southern metropolis. A. W. Lightbourne saw it and the People's Church of Dover demonstrated to the world how the Church can make the public school's beneficent ministration possible for the children of the afflicted and the poor. What a glorious time it will be when every minister everywhere sees his largest contribution in the training of his forces and in their release after training as workers in the community, for its purification? yes, most assuredly, but also for its constructive uplift!

And the laymen and laywomen, the mere members—what of us in this new era? We will not be mere counters as in many places. We will not be passive recipients of blessings. We will be dispensers of good. We will not love the Church for what it does for us, but for what it enables us to do for others. We shall not look upon our minister always as a shepherd, because we shall be sheep (I hope) only in the sense that we shall gladly follow our leader. We will find our gospel epitomized not in the twenty-third psalm, but in Matthew and James 1:27. When we are received into the fellowship of the Church, we will expect the minister who gives us the hand of welcome to inquire certainly as to whether we have heartily and sincerely repented of our sins, whether we believe in Christ as the Saviour of the world and as our personal Saviour, whether we accept the scriptures as our rule of faith and practice, whether we purpose through grace to live a godly life. And we will answer all those questions affirmatively. But if he stops there we shall be disappointed. We shall insist that he go further and inquire in what line of personal service for the King we desire then and there to enlist. We will not be satisfied even then, for we shall expect to be trained for our service in a regular army cantonment and then sent to the trenches to do our bit to make the world, safe for democracy? No sir, to make it safe for Christian democracy. If all that is to come out of this war, is to be safety for earthly government, then let the cannon cease to roar at once and furl the banners of the battling hosts. Safety for democracy is not worth the price we are paying and are to pay in the prosecution of this war, but safety for Christian democracy, for the Brotherhood of Man founded solidly on the Fatherhood of God—this is our slogan, our consuming purpose, for its realization we are enlisted not for the period of the war, but for life. We have the militant spirit, but we are not militaristic. We do not wish to convert men by Mauser rifles and thirteen inch guns. We wish to win them by deeds of mercy, love and service, to the fellowship with the King, which to us is so precious and invigorating

and satisfying of the nobler aspirations of our souls. We are looking for the Church with a purpose to match our own and for the minister with the wisdom to direct us to happy fruitage in our Christian life. And we shall not be disappointed. We shall find them both, and we three, triune but one, shall constitute the noble Trinity of the Kingdom's triumphant, onward, upward sweep.

What I have been pleading for will necessitate a new conception of salvation. Soul-saving has been held up as the fundamental purpose of the Church, the basic cause of its existence, and enrollment as a Church member accepted as a certificate of its genuineness, till salvation has become to be regarded as an individual and once-for-all affair. A radical re-awakening must be had. Salvation is personal and individual. We can never get away from the necessity for the new-birth. Reformation will not save. Joining the Social Reform Movement will not save. Connecting one's self with the Church will not save. The solemn truth proclaimed by night to Nicodemus yet stands over the entrance way to salvation: "Ye must be born again." Men cannot be educated, legislated, socialized, culturated into the Kingdom. They must be born into it. It is an individual and a personal matter. But after birth there is growth. We are but babes in Christ when we first accept His grace. Many never advance beyond the stage of babyhood in their Christian salvation, and tho they claim to have been Christians for fifty, sixty, seventy years, they are still in their swaddling clothes and can digest only the sincere milk of the word. Many another babe in Christ is still-born. Some even are abortions.

There is no such thing as a once-for-all salvation. We are saved constantly and constantly in danger of losing our citizenship in the Kingdom. Salvation is like the manna in the wilderness. We get a supply for each day only. We cannot store it. Stored salvation soon becomes putrid. Perhaps that is why so many Christians wear a long-face and cannot smile. Salvation is not a railroad ticket through to the Grand Central Depot of Heaven with sleeping and dining car reservations provided without money and without price. Salvation is a shibboleth, admitting to the Lord's army. It is a pass-port into a country needing valiant effort to win it for Christ. Salvation is a testimonial that the one professing it is being daily saved. We must work out our salvation with fear and trembling, lest while we endeavor to bring the peace of God to our brothermen we lose our own souls. Salvation is growth in grace. It is the progressive realization of Christ in the life. Each advanced step brings new joy, new vistas of entrancing beauty. The way grows sweeter as we march to the martial music of the King. But those who fail to march fail to hear the music ere long and the path becomes foul about them

with noxious weeds and hissing with serpent's tongues. We must acquire more grace, or lose the grace we have. We are not the same today we were a year ago. We are better Christians or worse. The essence of our salvation, its alluring charm, is not in its BEING, but in its BECOMING. Salvation is dynamic, not static, and both potential and kinetic. It is useful and usuable at once.

Salvation is also social. Bunyan's Pilgrim's Progress, with its intense insistence on personal salvation, did not escape criticism in its own day. So its sequel was written. Let us repeat that we shall never get away from the need of personal redemption. That is fundamental we have said, but we also urge that personal salvation cannot be complete in an unchristianized social order. Society too must be Christianized and all its institutions. The modern Good Samartan does more than give relief to the injured Jew. He cleans up the country from Jerusalem to Jericho and renders it safe for all future travelers. It is useless, almost useless, to convert men from their sins, and then permit licensed vice to flaunt its red-flag of challenge in their faces. The saloon is doomed. The brothel is doomed. Tobacco is doomed. Dope is doomed. Every evil in our social order is under sentence of death. They may evade the execution of the penalty a few years or a few centuries, but death inevitably awaits them. And many things we now regard with complacency must go too. The insanitary tenement house must go. Enforced idleness must go. Too long hours and too dangerous occupations must go. A more equable division of the wealth created by labor must be had. Little children and mothers must be protected. Justice, righteousness, the old demand of the Hebrew prophets for MISHPAT must be enthroned. Politics must be purified and kept pure. All this is social salvation. Let me speak my heart, all this is the salvation Jesus came to bring. Anything less than this is not His Kingdom in its fullness. The method by which it is to be wrought—men who are being saved in the process of its development will discern. But it will be done. The social order must be, will be Christianized.

And this new conception of the Church involves also an enlarged, an enlarging notion of Christian service. It will not satisfy the members of the modern Church to put them to selling tickets to a Church entertainment or to waiting on the table at some Church supper. The Church is the community's centre. That is how progressive Christians esteem it today, and they insist that it shall meet its obligation with a program of service covering all of life. The modern Christian does not depreciate faith. But he like James wishes to see it exemplified in works. He cares not so much for CREEDS, as he does for DEEDS. He can hardly with charity appraise the intellectual squabbles of the theologs as to what this pas-

sage means or that, when the demands for service are so insistent all around. He has little patience with the theological calculus. Manicuring theology has no delight for his soul. Dogma he conceives has vampired the Church's energy, consumed its vital power—DOGMA with the accent on DOG.. If a man accepts the Sermon on the Mount and the twenty-fifth of Matthew, and James with John 3:16, he will extend to him full fellowship and never raise the question as to his mode of baptism or his conception of the atonement. TO HOMOIO OUSION and TO HOMOOUSION have lost their power to command his concern. He reads of heresy trials in Church history with pity and aversion combined. He does not recall but one person who went away from Christ sorrowful, and that man left not because he could not believe. He had believed all his life. He went away sorrowful because he was not willing to do his Christian bit. We want less talk of heretics from the standpoint of belief and more unsparing definiteness in pointing out the heresy of inactivity, of failure to do full Christian duty.

This spirit of service will not be satisfied by giving relief to the poor and the afflicted. A man needs spiritual comfort when he is poverty-stricken and sick surely. But does man need religion only when he is sick or down-and-out? It that what it is for? Is it not rather pregnant with helpfulness also for the strong, vigorous man, or woman, and for the joyful young of the land? Assuredly, and the modern Christian wishes it to launch its program with width enough to include all men of every station and condition. The UP-AND-OUT needs spiritual ministration as much so as the DOWN-AND-OUT. Suffering will be relieved, broken hearts will be bound up, those who sit in darkness must see the light—great and Christ-like all of this. But it is also Christ-like to provide social, recreational, and amusement service. My heart goes out to the young people of our rural communities. The old social times are gone. There are few opportunities, and they are becoming fewer, for wholesome social intercourse. The dance is under religious ban. The lawn parties are improperly linked with hope of financial gain. When they meet on the Church grounds for an all-day service, if they remain outside for the afternoon, the older heads pronounce anathemas. I excuse them for it. Social intercourse is needful. Courting must be done. I excuse them for it, till the Church provides in her parish or community house the opportunity for such intercourse during the week under proper supervision. The future Church will have its Church house and Sunday School building for the most part under one roof for worship and instruction, its home hard-by for its minister, and its parish house for its week-day activities. It will provide athletic grounds and a gymnasium. It will provide lectures and

movies and wholesome amusements. It will hang this motto on its walls and embody it in its gospel of service: "We can serve God when we play as well as when we pray, and we will." The curse of our amusement life is that it is commercialized. The curse of our social life is that it is unsocial. The modern Church will surely remedy both evils. The Church has in the past contented itself with denouncing the evils of our amusement and social life. It will continue to do that, but it will also enter the field with a constructive, positive program of things to be done. Thus will it be a COMMUNITY-BUILDER, and not merely a COMMUNITY-SCOLD.

And finally the spirit of sacrifice will be found in the Church, in its ministry, in its membership. This spirt of sacrifice will not be content with parting with material possessions in the effort to palliate the sufferings of others. We must share—that is the scriptural standard. We must sympathize, suffer with our brothers—that is its exaction. We must enter with the fellowship of the sufferings of Christ. We must fill out His sufferings. We must pass through our Gethsemane and to our Calvary. We must also be raised from the dead, if we are to experience the Pentecostal blessing in our own life. It is no ease-loving, luxury-seeking thing to live the Christian life in this new time. It is joyful, but it is joy shot through with suffering. Pain is there. Anguish is there. Agony is there. How strange to hear these things with reference to the Christian religion! It is seldom they are ever proclaimed. Yet there is the ministry of suffering, the sanctification to be had only in filling out the sorrows of the Christ. Those of us who heard Jowett in Washington when the War Congress of the Federal Council was in solemn session will never forget his noble plea for the place of suffering in Christian experience. The Church has trusted to organization he declared, but the Bible way is through agony. What a pity that the real force of Paul's words to Timothy is lost in our Authorized Version, which makes him say "I HAVE FOUGHT A GOOD FIGHT," when what Paul really said was "I HAVE AGONIZED A GREAT AGONY!" The words ORGANIZE and ORGANIZATION are not scriptural words, and our translations have all but taken from Scripture the heart-doctrine couched in that magnificent word agony. The original Greek has preserved it and we are grateful for that. Agonize, Agonize, AGONIZE—that is what we need. Our hearts must bleed in love for our fellows—that is our duty, nay it is our privilege in this new time. This world-war will teach us to suffer. As teaching us such we, I mean the Christians of America, needed to enter it. It would have been a pity if we had not. And when we come back from it, flushed with victory as I am sure we shall, we will have gone down into the depths and through the dark valley of suffering to our na-

tional and personal salvation. And from this cataclysmic experience, this holocaust of blood and death, the Church of God will arise, resplendent, glorified, sanctified, because she shall in suffering and in tears have learned how to agonize in heart for the opening of the windows of Heaven and the outpouring of blessings upon suffering men, her fellow-sufferers.

Such is the personnel and the spirit of the new Church for the new time. This Church will meet the hopes and aspirations of the new time with a full gospel. This Church we need, we must have. It is Christ's will that we should. The Holy Spirit is urging us with unutterable groanings to establish it. God helping us, we will found it solidly and make it central in service to Him and brother-man.

The Motives of Service

BY BISHOP EDWIN HOLT HUGHES, D. D.

An old legend has come down to us somewhat after this form: "Long ago there lived a saint so good that the angels came down to see how a mortal could be so godly. He went about his daily work diffusing virtue as a star diffuses light, as a flower emits perfume, without being aware of it. Two words told the story of his days—he gave; he forgave. Yet these words never fell from his lips; they were only expressed in his smile, in his forbearance and charity. The angels asked God that the gift of miracles might be given to this good man. The answer was, 'Yes; ask him what he wishes.' So the angels spoke to him about it. Would he choose that the touch of his hand should heal the sick? He said 'No!' He would rather God should do that. Would he have the power to convert souls? He answered 'No;' that was the Holy Spirit's work. What then did he desire? He said, 'That God may give me His grace.' When pressed still further to choose the particular power he would have, he replied, 'That I may do a great deal of good without ever knowing it.' Then it was decided that every time the saint's shadow should fall behind or on either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. So it came to pass that, falling thus out of his sight, his shadow made withered plants grow again, and fading flowers sweet, gave health to pale children and joy to unhappy mothers. But the saint was never aware of the blessings that flowed from him. And the people, respecting his lowly humility, even forgot his name and spoke of him as The Holy Shadow." (The Transfigured Life, J. R. Miller, p. 25). This legend with its forceful beauty may leave with us the impression that a careful, conscious regulation of moral action would deprive such action of its grace. It may be said that such regulation would ofttimes be a positive hindrance. If any man addressing this congregation tonight were to think of the various cells of his brain that were called upon for their contents and of the various vocal organs that were used in his speech, his remarks would surely be robbed of their warmth and power. If any of you in walking to this place of audience had kept thinking of the amount of physical force required for each step, and of the many muscles used for carrying the body, your progress would have been tedious and your effort tiresome.. According to this same principle it would be a grand blunder

if a man speeding toward the race-track goal should begin to consider the anatomical process of running; for such consideration would undoubtedly rob his feet of their swiftness and would give the race to his rival. But before the trial in the quiet of the training tent and under the skilled teaching of a master the candidate for racing honors may properly study the rules until those rules become a very part of himself and control every muscle with easy naturalness. An old English verse states the danger of self-conscious work in this homely but forceful way:

> "The centipede was happy quite,
> Until the toad for fun
> Said, 'Pray which leg comes after which?'
> This worked her up to such a pitch
> She lay distracted in a ditch
> Considering how to run."

In a certain sense it may be said that there is nothing that more hinders activity than the inopportune study of the processes and motives of activity.

It is not, therefore, the purpose of these remarks to encourage a constant and morbid introspection. To keep a cold critical eye upon our efforts at service would soon chill the soul into inaction or would, at any rate, take out of it the warm, generous quick response to urgent calls of need. But we conceive that a conference of this kind—to continue a figure—is a training school in the quiet hours of whose drill and instruction we are to make the rules of religious being and doing a natural part of the spiritual life.

Now the duty of service is for the most part taken for granted. Theoretically it is seldom disputed, and in all our discussion we are fully prone to assume that the command to serve is righteously founded. Though literature may be in some of its lines cold-blooded, yet its boldest scepticism seldom attacks the glory of beneficence while its general tendency is to play upon sympathy and admiration by dashing descriptions of self-sacrifice. The famous and apparently heartless quotation from Emerson is the highest classic instance of a denial of service: "Then, again, do not tell me, as a good man did today, of my obligation to put all poor men in good situations. Are they MY poor? I tell thee, thou foolish philanthropist, that I begrudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong." But even this terrible language, sounding like a growl from the frigid zone of the human spirit, is not to be read out of its connection. With its full context in the Essay on Self-reliance (Vol. I, p. 48) it simply advocates the

needed doctrine of judicious service and declaims against "the education at college of fools, the building of meeting houses to the vain end to which many now stand;" the giving of "alms to sots."

It is thus a certain evidence of the duty of service that our literary and conversational theories do not call that duty into debate. But between our theories and our practices there stretches a heaven's distance; and there is not one of us who in his effort to feed and clothe and shelter himself and his own has not also felt the ends of the earth tugging at his heart, and has entered into the sternness of that everlasting conflict between selfishness and service. It may be well then to think for a time of this practical problem in order that whatever helpful instinct of ministry we now have may be reinforced by our reasons' statement of THE MOTIVES OF SERVICE. Tonight let us get if we may, the deeper impression of the theme; but tomorrow let us speak our word and do our deed without poking into our feelings. For while it is true that the botanist may analyze flowers because he loves them, it is also true that his walk through the beauty of the king's garden will lose its joy if his hand and eye be busied with analysis.

1. To begin with the lowest thought impelling to service, we will speak first of the motive of obligation. In order that our work may be graceful and effective, it needs to be somewhat relieved of self-conscious charitableness. We are quite too apt to give good words and deeds not so much because they are due to others as because they are demanded from ourselves. But the life of service may be prompted by a ledger whose charges against us, though dim through the wearing of the years, are still undeniable. Reciprocity is a doctrine of the ages. The two parties to the long series of transactions are the individual and the human race. Years ago under the leadership of Auguste Comte there began what was called the Positivist religion. Its aim was to deal only with the things that could be seen. It therefore bowed God out of the world; for "no man hath seen God at any time." Realizing, however, that it must provide a worship it endeavored to establish the worship of man and to found the church of humanity. Its symbol was to be the figure of a woman at the age of thirty and bearing in her arms a little child. The figure was to represent collective humanity—the deity of the new religion. Long before the day of Auguste Comte, Christianity had made men the object of a homage expressed not in worship but in work. On the basis of a commercial justice man owes much to men. To bring the matter out plainly—What has the human race done for you? Think of that! We are carried about by steam which another applied to useful purposes and which during many years others have worked to make more useful. Our pathways are lighted each evening by

the brilliant achievements of the days gone and going. We meet to-night in a building for which the most of us never contributed a penny. We will walk to our various stopping places upon pavements for which others have paid. In fact, all the ages have worked for us. Books have been written, inventions have been made, systems of government have been founded. The whole past has come. like some Eastern prince, bearing with it spices and gems and has laid at our feet a precious freight of wisdom and helpfulness. The rightful heirs of serving ancestors throng our pathway. It is an audacious statement; but it is true beyond doubt that if we could follow out all the intricate lines of history we would find that there is no man living today upon any part of God's earth who is not the direct descendant of some royal, serving soul. The heirs of those to whom the primary obligation would be due are all about us. Viewed in this broad way it may be said that the duty of service becomes universal. In more than one sense each of us may say, "I am DEBTOR both to the Greeks, and to the Barbarians; both to the wise and to the unwise."

In addition to the commercial theory of service there is a higher obligation, a spiritual commerce whose ledger contains against us the statement of an infinite debt. Centuries ago there lived One whose priceless fortune was bequeathed to a race; One who said "Inasmuch;" One who in saying this crowded our world with heirs to whom we may pay the debt due first of all to the matchless benefactor. We owe to all therefore the debt of the cross whose gleaming should remind us, not simply of divine sacrifice but also of spiritual honor.

2. There is also what we might call somewhat comprehensively THE MOTIVE OF RELATIONSHIP; and it lies in my thought somewhat like this. We all are inclined to consider "the brotherhood of man" a high-sounding phrase or, at best, a beautiful theory which hangs but does not vitally cover human life. It is not, from the ordinary standpoint, an easy thing for us to regard every stranger as a brother; and if we do speak of him as "brother," the word does not have a large tinge of affection injected. Yet the brotherhood of the race ought to mean much. Just now as our churches are dropping the title "brother," the lodges and labor unions are taking it up; and by formal organization men are trying to keep before their thought the motive of service which springs from a realized relationship. Every repetition of that wondrous prayer which begins with "Our Father" should bring to us more fully the thought of the race, as being not simply a world, but a family.

Relationship brings with it naturally and inevitably the duty of service. In our nearer relations where physical ties bind us to each other, we have no difficulty in apprehending and applying the rule. As an illustration, you have a child. It is helplessly dependent upon

you. It has never paid for a day of board or an hour of care. From a debit and credit point of view it is largely in your debt. You have been compelled to feed it, clothe it, educate it, to meet in short its every need. From the day of its birth on to the day when it goes forth to fill its special sphere in life it is to make a ceaseless draft upon your service. On what ground then can we plead the righteousness of such a service? Not on the ground of obligation! For the child owes you everything. You owe it nothing. But after all there is an instinct which drives you to that ministry, a "law of liberty" which fills your hands with willing efforts for its good. You serve your child without ever considering the justice of that service. Public condemnation falls quick and sharp upon him who fails to provide for the obvious wants of his own children. And why is all this true? In the case which we mention the relationship with its convincing motive is evident. The only and all-sufficient answer is this. The man must serve his child because it is HIS CHILD! Our theory of ministry can go no deeper than that; we strike upon a moral axiom. Out of that close relationship there comes irresistibly the duty of service, not as logic, not as philosophy, but as instinct. It is but a short time since I put my foot upon the box of a Boston boot-black and looked down into the flashing Jewish eyes of the boy who manipulated the brush. Soon another little street gamin came running toward us and kneeling near at hand kept giving to the busy brusher now a cloth, now a rubber. Seeing the acts of aid I said, "You help each other out do you?" The immediate reply was, "He's my brother." To this mind that was a full explanation. The relationship made the service natural as it surely made it easy. The Rev. Dr. Guthrie was passing up a street in Edinburg one day and saw a little girl carrying a very heavy baby. With his usual kindness of heart the doctor said: "Lassie, surely that child it too heavy for you." With an accent of surprise the girl replied: "No sir, he's my brother." She could not understand how her brother could, by any means, be too heavy a burden. These simple illustrations show the force of this second motive. As the relationship becomes more remote, the duty of service may be narrowed to a smaller sphere, but it should never cease to make itself felt. Why should we serve any man? The ready answer is simple and cannot be enforced by any reason higher than itself. Merely because that person is a man and I am a man. We are related. We both say "Our Father;" not "my father." "My father would mean individualism with special privilege; but "Our Father" means a democracy of heavenly brotherhood. When Cain said: "Am I my brother's keeper?" his question contained its own answer. The word "brother," stating a sacred relationship, made evasion impossible. The question was, therefore, one of the coldest, most

heartless, most destructive sentencs that ever fell from human lips, a sentence which explains ages of woe and sin. Like an iceberg this fearful piece of skepticism has floated out over the sea of life; it has chilled the islands of the world; the breezes have carried its frigid breath into region after region; it has frozen generosity; and it has for 1900 years lifted its white iciness in defiance of the melting power of a Savior's love. Back in the old days, the Hebrew leader thought to quiet strife by saying 'Ye be brethren;" in the new day of grace may not the same words put kind words on our lips and helpful deeds on our hands.

3. The third in this trio of inducements let me speak of THE MOTIVE OF PROMOTION. It was this motive that Jesus Christ sought to promote when He said to His fretting, envious disciples, "Whosoever will be great among you shall be your minister. And whosoever of you will be the chiefest will be servant of all." The idea seems to be that service has in its very nature an elevating power. For just as it is necessary that a monument of great height have a broad foundation, so is it also needful that a man's greatness be built upon a foundation broader than himself.

Here, however, it is necessary that we pierce sharply in our thinking, between fame and greatness. Without attempting to enter into the old, time-worn distinctions as to character and reputation, it will yet be healthful for us to keep the thorough difference in our thought. A few extreme illustrations will betray the folly of my mistake at this point. If fame and greatness are synonomous, we shall be driven to some painful admissions. Judas must then be considered as great as Christ; for his fame will certainly be as lasting and as wide. Booth must be considered as great as Lincoln; for all history will couple the two names together. Giteau must be considered as great as Garfield; for in the nation's record their names will ever be seen together. Our rebellion against such abhorent conclusions proves that we maintain the moral distinction, and that we fully understand that the mere knowledge of men can never add anything either to the purity of our motives or to the virtue of our actions.

Yet it may be said that fame is often granted as a luxury or trimming of greatness. Any signal service to humanity has usually conferred a wide-spread reputation upon founder and promotor. In such case the greatness already existing has merely received recognition in the knowledge and literature of the people. The hearty tributes of the world simply show how the mass of men agree with the Master's principle, that service bespeaks genuine greatness. The service rendered may be an act of general aid. In such case it is fondly recounted how Fulton crossed the sea and studied much and long until finally the little steamer Clermont crept up North River at the rate

of five miles an hour, the slow and silent prophet of the time when six days and slightly more would land the traveler upon the shores of old England. Seeing that first puffing, homely steamer and recognizing it as the beginning of blessed benefit to humanity the world is quick to say: "Robert Fulton was a great man." His estimated greatness arose, you see, from his magnificent service. Or, our histories tell of how Morse struggled for years trying to get men to hear and test his mighty secret; how he haunted the Congress at Washington, month after month, until, it is said, senators and representatives began to touch their foreheads significantly as much as to say, "Poor fellow! He isn't right;" how at length the message flashed between the two cities; and how men began to hear over the wires the words which brought them joy or grief. Once realizing that S. F. B. Morse has rendered an unspeakable service the world covered his breast with medals and badges, wrote his name upon the rolls of renowned societies, and ever since has said with loving pride, "He was a great man; his name shall be remembered." The verdict as to his service is quickly followed by the verdict as to his greatness. Or, still again, the world sees Cyrus Field laboring unstintedly for twelve long years, investing his money, devoting his energy, laying five cable lines only to have them destroyed and to hear men say, "The scheme is impractical," and yet pushing onward until not even the loudest roarings of the old Ocean could still the quietest whispers from beyond the seas. When men perceived what a mighty benefit had been rendered they said with eager gladness, "Field is a great man; we will write his name in letters of gold." The estimate of his greatness grew out of the estimate of his service.

And even where the benefit rendered is not so broad and the act is one, not of general aid, but of special heroism, men assume the same attitude. The daughter of a humble light-house keeper on the Farne Islands gets into a boat and pulling bravely over the raging waters rescues nine sailors and passengers from the steamer Forfarshire (September 7th, 1838). Nearly sixty years afterward, crowds at the grandest exhibition of the world's industries and histories gather densely around a rude skiff and read the inscription, "The Boat in which Grace Darling rescued the wrecked passengers off Forfarshire." The name of that humble girl is to this day written in our cyclopedias. She is called great! Why! Because she served!

The same thing may be said in reference to the broader movements of the world's life. If I were to ask my audience tonight this question, "Who were our three greatest Presidents?" I feel sure that I could with fair certainty, anticipate your answer. You would say, "Washington, Lincoln, Grant." But why would you so respond? You would not stop long enough to analyze the reason of your reply. But

the reason reveals itself to our thought. It is this: These three men most served the nation. The first braved the dangers of its founding, gave himself loyally to its righteous struggle for Independence, endured with his soldiers the cold and hunger of that fearful Winter at Valley Forge, and came out of his long work as General and President with a record unstained by selfishness or treachery and brightened in its every detail with a pure motive and a fair act. The second served the nation in a yet more trying time. Though Abraham Lincoln was one of the homeliest men in our history, it is yet true that we look upon his rugged features with admiration and this because upon his face we read the history of struggle and sacrifice. He served the state. From the day of his exciting debate on to the day of his merciless assassination he was true to what he considered the Country's interest. He kept his pulse cool but felt that of the nation's throbbing wrist until he knew the state of the people's heart. He was the realization of the poet's dream:

> "Oh for a man with head, heart, hand,
> One strong, still man in a blatant land,
> Aristocrat, autocrat, democrat—one,
> Who can rule and dare not lie."

And he was great because he was the nation's servant. And this substantially might be said of the silent, serious general of our Northern Army. He loved and served the nation. With a plan that knew no swerving and a heart that knew no fearing and a hand that knew no tiring he pushed his campaign for national unity until beneath an apple tree he received the sword of Lee and spoke his kindly words for the boys in gray. Our three greatest Presidents were our three greatest servants. But it needs to be said that their greatness lay not in the cheering mouths of the crowd nor in the praising pen of the historian, but in their own unflinching hearts and in characters which showed themselves equal to the holiest and highest heroism.

These three are the motives of service, obligation, relationship, promotion. The first is prompted by honesty ,the second by instinct, the third by promise. Obligation speaks to us by every whisper of the telegraphic wire, by every word of written book. It calls noisily to us in the roar of passing trains and crowded streets. And more emphatically than all of these it beseeches us by an atoning death upon a Cross of shame. Relationship appeals to our hearts in the sweet eyes of every helpless babe, in the pinched feature of every hungry child, in the haggard face of every drunken sot, in the highest of doctrines which makes us children of an Omnipotent Father

and binds us into kinship with the world. Promotion speaks to us in every joy over duty done, in every added power that springs from moral accomplishment, in every whisper of commendation from the divine Spirit, in every feeling of partnership with Him whom God hath highly exalted because He served in obedience unto death. And now as the final emphasis to this third motive listen to an old and modified parable:

There were upon a mountain top two pools of water fed by small springs and lying side by side. The one spoke thus with itself: "I shall stay just where I am. I shall not trouble myself by making any journey through the world. I shall live within these narrow bounds and I shall keep the waters that come to me, within this little hollow of self." Agreeably with this resolve it lay day by day refusing to give to the thirsty earth any of its treasures. But the other pool said: "I shall move out. I shall not be idle. I shall freely give myself to service. I shall not hide in this small basin, but shall go forth into the wide, wide world. " Agreeably with this resolve the second pool moved out and joined its waters to those of a small rivulet that took its way down the mountain side. Along it went, now dashing over pebbles, now leaping over falls, but always active and fresh. Presently it joined the brook and started through the lowlands. It helped to water fields of corn and rye and wheat; it helped to make many a meadow green; it helped to cool the faces of weary workmen. After a whilte it pushed out into the mighty river and made its way Southward with the silent and steady rush of the Mississippi. It helped to bear the commerce of a great nation; it helped to turn the wheels of many a mill; it helped to hold the cooling cup to the lips of a score of thirsty cities. At length it came into the wide Gulf. The warm breezes from the Mexican shore blew upon it, until sunbeams changed it into vapor and lifted it into the sky. Back again across the country it rolled in various cloud tints until, finally, it rested above its native mountain. Then it fell again in showers to the earth and after a dark passage through the ground came bubbling through the old-time spring. And once more it said: "I will start anew upon the mission of service." But as it started again upon its long journey a rock lifted it from the surface of the bustling rivulet and, suspended for a moment in the air, it glanced at its neighboring pool that had staid at home and had locked itself in utter selfishness. What a change had taken place! The pool that had refused to give any helpful ministry now lay covered with scum, green and fetid. Offensive weeds had grown within its heart. A noxious stench breathed from its waters. The frogs croaked mournfully at its edges. Lizzards and snakes made their slimy ways about its banks. And the serving

water said: "After all, I was wise. My service was not simply sacrifice." My friends, I leave to you the application. It is all stated in a word:

> "That man is great, and he alone
> Who serves a greatness not his own."

The Challenge of the Sunday School

BY MR. MARION LAWRANCE

Graduating address given at the close of the School of Principles and Methods for Sunday School Workers, Winona Lake, Indiana, August 16, 1917.

At the close of eight days of arduous study and work you have come up to this Commencement to receive your Certificates of Recognition. I have never known a student body to do better work than you have done. The courses of study have been high-grade, and thoroughly well taught. Your notebooks are most commendable.

It seems a little strange sometimes that the Commencement comes at the end of a college course or any other course of study, but this is correct. When one has completed a definite course of study, he is just ready to commence his life work. And so, in this case, what you have learned here this year and in years past, brings you to the commencement of your most efficient service.

As you go forth now, better equipped than ever before for Sunday school work as pastors, superintendents, officers and teachers in your various churches, I desire to bring you three "Challenges" as Sunday school workers, and to illustrate each of them by an incident from the Bible.

1. Vision. In Proverbs 29:18 we read, "Where there is no vision, the people perish." Visions always precede action. The great cathedral building was first a vision in a man's head. This vision was transferred to blue-prints, and from them the workmen erected the structure. It is the vision of the sheep-skin at the end of the college course that drives the student through the wearisome hours and days and years of study—not that the diploma in itself has any value, but its value rests in what it stands for. It is true of the physician, the lawyer, the engineer.

Visions are necessary, but visions by themselves never arrive anywhere.

> "A man of all visions and no tasks is a dreamer;
> A man of all tasks and no visions is a drudge."

What the world needs today is men and women with Heaven-born visions harnessed to the concrete tasks of the world's great need. A

man had a vision and a continental railroad was built; a man had a vision and steamships crossed the sea; a man had a vision and Niagara was bridged; a man had a vision and the railroad ran under the Hudson; a man had a vision and messages flew through the air.

The church must have a vision, a bigger vision than it ever has had before. The church of tomorrow will match our vision of today, if backed by hard work and great faith.

God wanted to make a new nation. Abraham was living in his tent. God knew that it was necessary to give to Abraham a new vision, so he took him out under the starry sky at night and said to him: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Genesis 15:5). What was God doing? Giving him a sky vision to replace his tent vision. He meant to say to Abraham that his children should outnumber the stars which could not be counted, and as yet he had no son; but Abraham believed, and was henceforth counted as God's friend. Abraham never lost that vision. It was that vision realized that made the Hebrew nation.

The church must get a bigger vision—and you are to help give it that vision. We are engaged in the greatest work in the world—training young lives for God. We have the greatest Book in the world with which to do the work, the only message God ever gave directly to man. We work in the greatest institution in the world next to the home, the only institution Christ ever planted—the church of God. We work for the King of Kings, and under his leadership. We must have a broader vision for our own Sunday Schools, our own Churches, or they will never be what they ought to be. The first challenge is that of a larger, worthier vision.

2. Study. This is a Commencement Day. The best university any man ever attended is a good library. People never begin to grow old until they stop growing. It is yours to grow, mentally and spiritually. This is done by study. All that the teachers have put into your heads is but the beginning. "And thou mayest add thereto" (1 Chronicles 22:14). It is what we add to the stock in store that develops our personality and gives us force. The personal effort is what counts.

David desired to build a temple for God. He dwelt in a ceiled house; God had no house. David's plans were altogether worthy, and he showed tremendous enterprise in his purpose to carry them out. He had high hopes for that wonderful building. He gathered cedar trees from the hills of Lebanon; they were brought on Venetian rafts to Joppa, and dragged to Jerusalem on the ground. He brought iron from the mines—probably from Macedonia and the Black Sea, though they may have been bought in Tyre. He gathered together precious

metals, mostly secured probably as spoils of the Syrian wars. The people all had a part in providing this immense amount of building material, costing millions of dollars, but David added still further gifts of a personal character, and his gifts were very large. Then God told him he could not build the house at all—he had been a man of blood. Solomon should build the house. And so, in this wonderful chapter, David lays the whole matter before his son. After having told him of the material he had gathered, he said, "And thou mayest add thereto." Right well he knew that if Solomon put nothing into that building except what had been placed in his hands, his interest in it would be comparatively small, but that if he added much of his own, his interest would be great.

We need to emphasize the personal element in Christian work. No Sunday School teacher should be contented with the knowledge gained in the past—he should continually add thereto. Originality is genius. New material of information and illustration give the teacher power. The teacher should add not only to his store of knowledge but likewise to his brotherliness, his patience, his godliness. All this contemplates thorough, consistent Bible study, and particularly the study of Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3). No Christian worker can hope to be a leader who does not study.

3. Consecration. In Luke 10:25-38, we read the Parable of the Good Samaritan. It is difficult to discover any wholesome truth needed by humanity that is not found in this marvelous story. It is rich in suggestion, touching in its sympathy, and yet as keen as a two-edged sword in its application.

Not counting the thieves that are mentioned there are five actors in this little drama on the Jericho road—the unfortunate man, the priest, the Levite, the good Samaritan, and the innkeeper. The story is full of life, and sharp with comparisons. Usually three characters are held up for notice—the priest and the Levite for scorn, and the good Samaritan for admiration and imitation. We must not find too much fault with this priest and Levite, for many of us are doing the same thing every day for which we condemn them. Everyone who turns aside with indifference from those who need his help, is following in their footsteps. The parable contains a tremendous missionary incentive. For our purpose today, however, we shall not fix our attention on these two unsavory characters, the priest and the Levite.

We wish to bring to the front for a little time, the most obscure person of the five—the innkeeper; and yet, we are using him simply as a background or foil for the truth we wish to present. The innkeeper represents a larger class than the priest, the Levite, the Sa-

maritan, the unfortunate traveler, even the thieves, and that is the class who in a perfectly honorable way render service for value received. This innkeeper has been practically ignored, yet he took care of the wounded man longer than the good Samaritan did. Jesus passes no judgment upon him either way. He is an entirely colorless character; so far as our story goes he simply does not count. It is the Samaritan who counts. With the innkeeper it was purely a business transaction—so much service for so much money—yet in our story he does not count. People who work for their pay simply, do not count. They did not count then; they do not count now. People who work by the clock, with no higher motive than to put in their time, do not count.

To interpret the good Samaritan aright and to learn his salutary lesson for ourselves, we must discover his motive. In order to discover his motive, we must note what is said about him. Seven things are mentioned:

1. He went to the man who needed him. Absent treatment does not work here. Livingstone went, to Africa.
2. He had compassion upon the wounded man.
3. He did all he could to relieve his pain and suffering.
4. He took him to the inn for better care.
5. He stayed with him over night and personally ministered to him—he gave of himself. Elisha's staff in Gehazi's hand is powerless.
6. He directed that the innkeeper should take proper care of the injured man.
7. Upon his departure, he paid the innkeeper his bill, and provided for future bills that might be incurred, saying, "Whatsoever thou spendest more, when I come again, I will repay thee." The business world of today would deem a man a fool for making such a statement in business circles. The proper method would have been to fix a price for each day's care, in order to avoid possible extras, and to have a definite agreement. Not so with our good Samaritan: "Whatsoever thou spendest more." Here we find the interpretation of the good Samaritan's motive. It was love beyond calculation. It was the spirit of helpfulness without regard to cost. It was turning over a blank check, properly signed, to be filled in by the innkeeper. Such an act on the stock exchange today would give everybody the shivers. A man who would do a thing like that would be considered fit for the asylum. But the good Samaritan did it. It was love without calculation—"Whatsoever thou spendest more." It is giving the cloak when the coat has been already given. It is going the second mile when that is not required. The love that really counts is the love with a "plus" in it. This is consecration, and this the world greatly needs.

It is love without calculation. The true spirit of consecration never counts the cost. "Whatsoever thou spendest more, I will repay thee." This is the Sunday school worker's dynamic.

And his reward?

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Our Only Reliance

BY DR. MILFORD HALL LYON

John 6-68 "To whom shall we go? thou hast the words of eternal life."

Here was transpiring a mighty spiritual revival that the world would have deemed a failure. It was not an accession but an elimination, not a work of winning but of winnowing. For days the multitudes had been thronging about Jesus. He had fed them miraculously on the loaves and fishes, so the people thought they had discovered a plan to solve the problem of food supply. They would henceforth need no conservation of resources. By following this new leader they could get free bread, and with great enthusiasm they desired to declare him king.

But Jesus was using this material food merely as a means to awaken interest and present a supreme spiritual truth. He upbraided them for short-sightedness. He urged his hearers to labor not merely for the gratification of the moment but for the things that would endure and bear fruitage in eternal life. "If you are to be my disciples," said He, "you must not simply accept my leadership or even my lordship, you must accept me." Human language seemed inadequate with which to present this fundamental and vital truth. He was forced to resort to figures of speech to convey his meaning. Unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. Nothing theoretical or superficial will suffice. There must be not merely an imitation but an assimilation of the very life of Christ himself.

A manufacturer of cereals has put out a very clever advertising epigram, "Tell me what you eat, and I will tell you what you are." It is no wonder that many are physically weak and diseased when they fill their systems will all sorts of unwholesome and indigestible materials. This is also true intellectually. There is no wonder that there are so many weak, inefficient, even immoral characters when they feed their minds upon trashy fiction and the conversation and suggestion of flippant and worthless associates. The spiritual nature is subject to the same laws. Jesus declared to His disciples that they must make His life their life. They must feed upon Him, eating as it were His flesh and drinking His blood or they would have no real

life within them. Then they exclaimed, "This is a difficult saying. Who can receive it?" And henceforth we are told many no more followed Him.

There is a lesson here for us in our modern religious services. There is a danger that we shall emphasize quantity rather than quality. Jesus did not seem to be concerned so much about numbers as he did about reality. The work was not extensive, but intensive. Such work will not bring down the aisles great multitudes, and bring to the preacher great popularity and praise, but if a man is to follow Jesus and to accept his method, it will mean often, as in this case, not an addition but a subtraction, a pruning process rather than a reaping of great harvests.

It was then that Jesus turned to his little band of chosen disciples, and it seems that I can detect a tinge of pathos as he exclaims, "Will you also go away?" Then Peter, the spokesman of the company, in the words of our text declared: "To whom shall we go? Thou hast the words of eternal life."

These disciples were not limited in their choices. They could have followed the great leaders of political and social supremacy. They might have declared anew their allegiance to the Caesars on the throne of Rome, or the Herod and the Pilates of Judea and Galilee. But already they had seen the emptiness of world ambition and power. The great Julius had gone around the world tying laurels on his brow with heartstrings, but he had fallen at last at the foot of Pompey's statue, with none so poor to do him reverence. They had known of Augustus, and how he had won the world's honors, but he also had passed away. Tiberious had proved a poor successor, and the glamour and grandeur of the imperial power had lost its meaning.

They could have turned to the philosophers, Socrates, Plato, and Aristotle. The Stoics had emphasized the doctrine of endurance, and the Epicureans the doctrine of enjoyment. In more recent times Cicero and Seneca had elaborated upon these principles. And yet all of this learning seemed cold and lifeless, impotent and barren.

They might have turned to the possessors of vast wealth, the money kings of the day. Like the poet Horace they might have glorified Macaenas, the patron of art and literature, of whose beautiful villas they had heard. Why not follow him? But they had seen how fickle and feeble the power which belongs to money. They had realized that the true riches were not the riches of the outside, but of the inside, that men were not rich on account of what they had but on account of what they were.

They might have followed the leadership of the world's great reformers. The Maccabees with high enthusiasm had organized a revolt for the liberation of Judea. The Gracchi at Rome, Tiberius and

Caius, had championed the cause of the common people, and it might have seemed the right and reasonable course to have taken up the work which they had laid down. But in some way these chosen disciples had received a vision that mere reformation apart from the source of life was futile. They might have followed the religious leaders of the day. There were the Pharisees, Saducees, and Essenes, versed in all the learning of the schools and scrupulous about the observance of forms and ceremonies. But they saw that these were blind leaders of the blind. This little company of apostles had caught the vision of the supremacy and sufficiency of Jesus.

The words of our text constitute a pregnant statement: "To whom shall we go? Thou hast the words of eternal life." The condition and crisis that confronted this early band of disciples confronts you and me today. Many claim that the present world catastrophe evidences the breaking down of Christianity. Civilization seems to have run amuck. The hopes and faith of many just now seem to be faltering. They say, "Can it be that the gospel of Christ has failed?" When we see the professedly leading advocates of Christianity and Christian faith and truth grappling with each other in a death struggle, let us confess the problem is not easy.

But it is not true that Christianity has failed. The reverse is the case. It is true that the substitutes for Christianity have failed. The cause of our present catastrophe is due not to religion, but to irreligion. As Thomas Carlyle said, "The trouble with us is that men have forgotten God." We are now reaping the penalty of the false and pernicious theories that have been sown in the past few generations in society. We have been trusting our future hopes, to evolution and to culture. We had formed what we had supposed was a very comfortable and satisfactory system of living, and in smug selfsatisfaction we had sat down with the exclamation that the world was rapidly growing better, that all we needed was a little more oil of optimism and an occasional supply of intellectual fuel to usher in very speedily the millenium.

And now, right at what we supposed was the inauguration of this new era, here comes like thunder out of a clear sky the upheaval of a great world volcano which seems to have completely overturned the ideals and philosophies which had been so easily accepted. The trouble is that we have been reasoning from a false premise. We have said that man is good enough as he is, that he has all the elements of divinity. All he needs is education, a drawing out of what is within him. We had forgotten the saying of Jesus, "Ye must be born from above." We had failed to remember the perversity of human nature. It has needed such horrible examples as German "kultur" has offered

in the brutalities in Belgium, and the recent barbarities as seen in the race riots in East St. Louis to show us that the veneer of civilization is very thin. There is an old adage, "Scratch a Russian, and you will find a Tartar." It seems that God has used these horrible examples to arouse the minds of men and turn their thoughts if possible into the right channels. Shakespeare said that even the devil can cite scripture for his purposes, and we have been amazed that many of the so-called leaders in philosophy and modern culture have used their intellect to apologize for and extenuate these outrages. Do not misunderstand me. No one will go beyond me in his praise of culture. I want to be a student as long as I live. Intellect is efficient, but not sufficient. It makes a splendid sidetrack, but a poor main line. We can grow in grace, but we cannot grow into grace. Mankind cannot pin its hopes to culture.

Moreover, in recent years the trend of our civilization has been in a material way. Mr. Roosevelt never said a wiser thing than when he declared in one of his Thanksgiving proclamations that it was time for the people of our country to stop in their mad rush for wealth, and turn their attention to the moral and spiritual. The gospel of recent years has been the gospel of materialism. We have exalted the things that we have termed practical, and by that we have meant the things that we could feel and taste and handle and see. We have forgotten that the things that we can see are the temporary, and that the things we cannot see are the eternal. We have rejoiced in our great material prosperity, how that the poorest laboring man has privileges and comforts that were denied to kings and emperors in past generations. We have rejoiced in our improved housing conditions, our factories, our streets and highways. We have boasted of our great industrial enterprises, and we have been thinking that from these we are going to obtain happiness.

And now, in the very midst of our great prosperity and comforts, this great devastation has come, which promises to take away a great share, if not a great majority, of all that has been accumulated. I am not declaring that God has brought this great disaster upon us. The Lord is blamed for a great many things he is not responsible for. But I do say that God wants to use these catastrophes to bring men to themselves, just as the famine in the far country awakened the prodigal's conscience which had so long lain dormant.

Furthermore, the hopes of our civilization have been centered in organizations. We have been trusting to our political leaders and parties. We have been setting ourselves up as advocates of this cause and of the other one, and eloquent leaders have been telling the people that this man or this principle will save our civilization. I would not

depreciate the importance of good laws and right political principles, but legislation can never advance very far beyond the character of the individual citizen. Water must ultimately seek its own level. True, as Gladstone said, "Law ought to make it as easy as possible to do right, and as hard as possible to do wrong." But there ought to be sounded right now a note of warning. You might just as well say that if our country manufactures a sufficient quantity of arms and ammunition, the war will be won. The facts are that laws are simply agencies. There is a power behind the throne. It is the conscience and character of the individual citizen, which alone can give power and effectiveness to law.

Moreover, multitudes are trusting their hopes now for the salvation of mankind upon an improved social system. I said to a man recently, "Are you a Christian?" He said, "No, I am a Socialist." You might just as well ask a man, "Are you a Christian?" and he replies, "No, I am a vegetarian." You cannot make a religion or a plan of salvation out of an economic theory. It is true that the word "socialism" does not have the terror to many people that it used to have. As a people, we are beginning to learn that what can be done by all the people, for all the people more efficiently than by individual initiative ought to be done by all the people for all the people. The facts are that our public school system, our public parks, are socialistic in their character. But the trouble is that men are trying, in the language of the old Roman philosopher, to "make a God out of a machine." We are trying to eliminate the need for repentance and righteousness. We must learn that it is not by legislation, but by regeneration, that the world must be saved. An American humorist well said that you could not have an honest horse race until you had an honest human race. Edmund Burke once said, "You cannot make man moral by act of Parliament." It is true that we ought not to be satisfied until our social system is so transformed that present injustices are abolished and even the poorest, humblest, person shall have the opportunity to develop the best that is within him. But the transformation of outward conditions, I want to declare with all the emphasis in my power, is not going to present a permanent and effective remedy.

The difficulty is, primarily, in the human heart. Men love the things that are wrong. It needs the transformation of the individual life to give force and power and effectiveness to any social reform. Men are not so much what they are on account of where they are, as they are where they are on account of what they are. And in order to change the "where," you have got to change the "what."

Henry Drummond said that one time he was riding on a railway train. He sat by a young man who was reading Thomas A. Kempis'

famous book, "The Imitation of Christ." When the young man laid aside his book to rest his eyes, Mr. Drummond said to him, "What would you rather have, the imitation of a thing or the thing itself?" "Why," replied the young man, "I would rather have the thing itself." Then said that great scientist, "Do not content yourself with the imitation of Christ. Take the Son of God himself into your life to become a part of your very being." Here is not imitation but incorporation.

Civilization has also based its hopes upon church organization. We have been building up great religious denominations and systems. Our standard of success has been to perfect a great machine. Now I would not depreciate the value of organization, either political or religious. It is the difference betwen cutting grain with an old hand-sickle or with a modern improved self binder. We have been trusting too much to mere intellectual instruction in our Sunday schools and parochial schools and church classes. We have been graduating the young people out of the lower departments into the church, turning them out like corn cobs out of a sheller, many of them with no real genuine religious life and spiritual experience.

A few years ago I went over continental Europe. It made me sick at heart to note that the churches were cold, heartless, and lifeless. Form and liturgy had taken the part of spirituality. No wonder with that kind of a religious existence that men will jump at one anothers' throats and call treaties "scraps of paper."

Let us admit that a crisis has come. It is a challenge to the church. It is Christianity's great opportunity. The summons is to you and me to turn away from the false flickering lights of cold culture and ethics and formality to the Light of the world. God has given to the gospel of Jesus Christ the only principle that will be efficacious for the salvation of humanity. It is not a question of being one among many: it is the only way.

It is a gospel that is sufficient, first of all, for vitalization. The glory of Jesus Christ is that he can be everything to everybody. Well did that apostle say, "To whom shall we go? Thou hast the words of eternal life." It is not a choice then of one among many. It is not a choice of a good or better. There is no other way. It is our only hope. You might just as well try to decorate a telephone pole with leaves and oranges and call it a fruit tree as to build up a civilization or an individual character without the vitalizing power of Jesus Christ. In Him alone is life.

But not only is there vitalization, but there is also instruction when the soul has become possessed of Jesus Christ. There is a most interesting biological study of what is commonly termed instinct. For

example, you may take the egg of a wild fowl in the summer in the far off north, and hatch it in an incubator. That fowl, as it grows to maturity, may never have seen another of its kind or species, and yet at a certain season it will turn its face and fly to the far off south. You say it is instinct. That does not explain it. You merely state a term to denote a fact. Shakespeare stated it in a very pregnant way when he put into the mouth of Hamlet, "There are many things, Horatio, that are not dreamt of in your philosophy." There is a great difference between mere knowledge and wisdom. Knowledge is merely an accumulation of facts, but wisdom is the possession of principles. It seems that often God chooses the weakest things of the world to confound the mighty. He takes ignorant men and promotes through them a mighty work. Jesus Christ brings to the individual a wisdom far beyond all earthly schools and teachers.

This personal, vital relationship with the personal Christ brings also inspiration. It is surprising how much good advice even the meanest man in a community can give. It is no test of character to be able to hold up high ideals. A man says to me, "I belong to this organization or that, and if I live up to its requirements, I will be all right." But do you do it? No, of course not. No one does. What the power of Jesus Christ does is not simply to hold up a high ideal, but it is to bridge the gulf between the real and the ideal. The world can not do that. This was the great lesson that Paul imparted in the book of the Ephesians. He prayed that their eyes might be illuminated, that they might see that the very same power which wrought in Christ to raise Him from the dead might bring them from the grave of weakness and despair to glorious fellowship with God. Jesus imparts to the soul a divine dynamic. He changes religion from a restraint to an incentive.

Not only is this Christ sufficient for vitalization, for instruction, for inspiration, but also for unification. We hear a great deal about the brotherhood of man. There is no such thing in the abstract as the brotherhood of man. The only basis for brotherhood is Jesus Christ. The mastership of Jesus must precede the brotherhood of humanity. "One is your master, and all ye are brethren." As the planets approach the sun, they approach each other. As individuals approach the Christ, they approach each other. Like the land beneath the oceans that bind the continents together, here we have the bond of ideal relationship, the fraternity of Christian faith.

Then we are led to ask in conclusion, "To whom shall we go?" Let me make this personal. "To whom shall you go? To whom shall you go in the hour of doubt?" How many times amidst the clamor and confusion of life we become discouraged. We know not which way

to turn. As a young man, reared in an atmosphere of unbelief, my mind was shrouded in darkness. It seemed that the darkness of the midnight was not illuminated by a single star of faith. It was not until I turned away from mere systems of ethics and philosophies to the personal Christ did I find any hope or peace.

To whom shall you go in temptation? Well did Beecher say, "One reason why we need a Savior is because some sins are stronger than we are." There are some evils in your own life that you cannot overcome in your own strength. Apart from the grace of God you will miserably fail.

To whom shall you go in adversity? Too frequently we find that friends disappoint us. There is nothing more blighting to happiness than to be compelled to lose faith in a former friend. Your plans fail, your hopes are crushed. It seems at times that everything looks dark. In that hour of discouragement there is no one else to whom you can go for relief.

To whom shall you go in sorrow? There are bitter heartaches, of which no one else knows, in the experiences of those who listen to me tonight. It seems sometimes that if the sorrows of the soul were reduced to music they would descend to a dirge. There are those who are broken in health. Your ambitions have been thwarted. Your friends have proved false. Your property has melted away. Your prospects have vanished. There are those who have come to this service feeling that you have more burdens than you can bear. You are exclaiming, "Who shall deliver us?" Make the answer of the great apostle yours, "To whom shall we go? Thou hast the words of eternal life." No one can satisfy but Jesus.

Yes, to whom shall you go in the hour of death? Sooner than you know the loved ones will gather around your bedside. The attending physician will turn away with a shake of his head and say, "There is nothing more that I can do." Your feet will come down to the chilly waters of that silent river. Will you try to make that journey alone?

A young British soldier, an earnest Christian, was wounded on the battlefield. The water supply had given out, and when he was taken to the field hospital, a few drops of the precious liquid were brought to him. He looked up and said, "Give it to the other fellows. They need it more. Praise God, I am drinking of the water of life."

Let me plead with you to make that decision now. It may be that the trysting place with Jesus has become covered over with weeds and thorns. It may be that the path has never been formed. Let the way be opened to the Holy of Holies tonight. In Him you will find eternal life, and in the hour of great need underneath you will be the everlasting arms.

How They Overcame Satan

BY REV. J. GREGORY MANTLE, D. D.

"They overcame him because of the blood of the Lamb; and because of the word of their testimony; and they held their lives cheap, and shrank not even from death." Rev. 12:11.

There is more about overcoming in this book than in any book of the Bible. The word occurs thirteen times; eight times in the second and third chapters alone. The rewards in these chapters promised to the overcomers cover the whole range of blessing at God's disposal. It is as though He had said that to those who are truly victorious He will give every reward within His reach.

The reward to those who keep their love fresh and young, in a period when the first fresh love was largely lost, is communion in the Garden of God, with sustenance gathered from the tree of life. (Ch. 2:8).

To those who maintained their faithfulness in the period when the Church passed through the awful fires of persecution, there comes the promise that the second death shall be powerless to hurt or harm them. (Ch. 2:11).

To the overcomers in the time when the Church passed under the patronage of purely worldly power, is the promise of sustenance by the hidden manna, and the name written on the white stone, not for the admiration of an outside world but for the satisfaction of such as receive it. (Ch. 2:17).

To the overcomer in the dark ages, when the Roman Church usurped authority over the nations, and persecuted all who were loyal to Christ Himself, is the promise of authority over the nations, with a sceptre of real power. (Ch. 2:26-27).

To the overcomer who obeyed the call to a whole hearted return to "the faith once delivered to the saints," is the promise of the white garments of purity and victory, and the confession of their name before the Father and the angels. (Ch. 3:5).

To the faithful during the period of revival, when the Church follows her Lord fully to co-operate with Him in all the purposes of His heart, is the promise of being made a permanent pillar in the temple, and a sharer in the final government of God (Ch. 3:12).

To the overcomer in the Laodicean age—the age in which we are now living—is the greatest of all the promises; "They shall sit with Me in My throne," the throne of eternal wealth, never ending peace, and absolute authority (Ch. 3:21).

It is not popular to preach about the devil in these days. One of his devices is to persuade men that he has no existence. I was preaching near a large university in the Middle West, and happened to say something in my sermon about my strong belief in a personal devil. After the service I was told that there were professors in my audience, from the near-by university, who did not agree with me in my belief in Satan's personality. I was curious enough to inquire what they taught, and found that the only Satan the students were encouraged to believe in was a perverse will.

"Then Jesus was fighting a perverse will for forty days and nights in the wilderness?" I said. "That is what we are taught," said my informant. "When Jesus said to Peter: 'Get Thee behind me Satan,' he simply meant, Get Thee behind me perverse will. "Is that it?" "Yes," said he, "that is the only devil in whose existence we are taught to believe."

How Satan must chuckle over such nonsense! How he laughs at the professors he has blinded and befooled, and congratulates himself on the results of his deception and their teaching.

"Men don't believe in a Devil now, as their fathers used to do;
They forced the door of the broadest creed to let his majesty through;
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in the earth or air today, for the world has voted so.
But who is it mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?
Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of Time wherever God sows the wheat?
The Devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the Devil alone should do?
Won't someone step to the front forthwith, and make his bow and show
How the frauds and crimes of a single day spring up? We want to know.
The Devil is fairly voted out, and of course the Devil's gone,
But simple people would like to know who carries his business on."

I stand with the New Testament writers in the matter. James believed in a personal devil for he says: "Submit yourselves unto God. Resist the devil and he will flee from you." It is of no use to resist unless you submit; and it is no use to submit unless you resist. Peter believed in a personal devil for he describes him as "going about as a roaring lion seeking whom he may devour." Paul believed in a devil who was capable of transforming himself into an angel of light, and he declares himself, moreover, as not ignorant of his devices.

Side by side throughout this Book there runs the revelation of the redemptive purposes of God, and, like the slimy trail of the serpent, the destructive purposes of his foe Satan. One works for law and order, and the other for rebellion and confusion. While we read of an Omnipotent Being, and of tens of thousands of bright spirits who fly at His command o'er land and sea, we read also of an innumerable host of evil spirits, working under the direction of the Arch-Fiend and seeking, in every way, to counteract and overthrow the government of God.

The secret of Victory over this cruel, cunning, persistent enemy, here called the Dragon, the Serpent, the Deceiver of the whole earth, the Accuser, is given. "They overcame him on the ground of the blood of the Lamb; and because of the word of their testimony; and they held their lives cheap, and shrank not even from death."

The first is the Judical, the second is the Experimental, the third is the Sacrificial.

1. The Judical, "They overcame on the ground of the blood of the Lamb." For thousands of years Satan was permitted to act as prince and ruler of this world; but the moment of Christ's triumphal entry into the heaven, was the moment of Satan's ignominious expulsion. "And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him, and I heard a great voice in heaven, saying: Now is come the salvation, and the power, and the Kingdom of our God, and the authority of His Christ: for the Accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb; and because of the word of their testimony; and they held their lives cheap and shrank not even from death. Therefore rejoice, O heavens, and ye that dwell in them. Woe

for the earth and for the sea: because the Devil is gone down unto you, having great wrath, knowing that he hath but a short time." (Rev. 12:7-12).

The dragon has been overcome, and we overcome, not through anything inherent, but on the ground of Calvary. All His overcomings are for you, and the only possible way of victory is not to attempt to fight a battle that has been already won, but to remember that the moment you believe in Him, renouncing your own merit and strength, you are entitled to all the merit of His victories. Faith translates the judicial into the experimental, possibilities into actualities, potentialities into realities. When Jesus said to His depressed followers on the eve of His departure from them: "Be of good courage, I have won the victory over the world," He meant that faith would make them one with Him; and that His victory over the world, the flesh and the devil was not for Himself but for them.

He has made a pathway for us by the shedding of His blood. In that pathway you may walk in perfect safety and victory from the moment of your conversion to the moment of your glorification, overcoming Satan on the ground of the blood.

Because Satan is judged and his princedom ended, you can return from under his cruel bondage, and live beneath the scepter of Jesus, having all His victories reckoned to you. His blood has made this identification possible. Note how in the sixth of Romans, where Paul deals with this subject, it is no longer Christ "for" me, as in the fifth chapter, which is substitution; but I "with" Christ in crucifixion, in death, in burial and in resurrection.

"Buried with Christ, and raised with Him too,
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life. Glory be to God."

.2 The Experimental. They overcame because of the word of their testimony.

You have three things here. First, the Word, by which they overcame. That is the Word of God, which has become real testimony. The theoretical has become the experimental. We have tested it for ourselves, and what we have felt and seen, with confidence we tell. Jesus overcame Satan with the Word of God, and no power of darkness can resist the sword of the Spirit which is the Word of God. Do not attempt to conquer Satan with any sword of your own. Use the Damascus blade. Those famous Damascus swords would chip an egg shell or cut a bar of steel. They would bend from hilt to point without breaking. They represent the sword of the Spirit. Like David you can say: "There is none like it."

But secondly, as we have already suggested, the Word must become testimony. As long as you stand in your own nature, which is under the curse, you cannot open your mouth without being contradicted by Satan. Until you have tested the Word for yourself in all its fulness, he can and will accuse you, and you will have no testimony. Experience and testimony always go together, and a poor experience means, of necessity, a poor testimony. A witness is not only one who knows but one who tells.

Then thirdly, you overcome by this Word of testimony. Baffled and beaten by the Word of God; mighty, because testified to in the power of the Spirit, the adversary is silenced, and leaves you, as he left Jesus, victorious on the field; Christ in you, the Living Word indwelling you, is the secret of constant victory.

3. **The Sacrificial. "They held their lives cheap and shrank not even from death;"** such is Dr. Weymouth's translation of this clause.

When you can carry your readiness to witness for Christ to such an extent that you care nothing even for your own life, in comparison, you may boldly defy the devil to do his worst. When the cruel foe threatens not only your reputation, not only your standing among men, not only your physical ease and domestic comfort, but your very life itself, and you can look him boldly in the face and say: "I hold my life cheap for Christ's sake, and shrink not even from death," you have reached the position where the final secret of overcoming power is learned and possessed.

When you go to London be sure and visit Smithfield, and ask the policeman on point-duty to show you where the martyrs were burned. Those were days when it became necessary literally to hold life cheap and shrink not even from death. When you have found the place, take off your hat. You are standing on holy ground. On that very spot the blood of the martyrs was shed, and became, as it always does, the seed of the Church.

Let me tell you of one of these. He is in prison awaiting the hour of his execution. One night the gaoler knocks gently at the door of his cell, and says "Tomorrow!" "Tomorrow morning is fixed for the burning!" The saintly man actually claps his hands for joy, and smiles as he receives the news. He says: "It will be sharp work tomorrow. I shall breakfast below on fiery tribulation and afterwards I shall sup with Jesus."

When the morrow dawns he is brought out of his prison loaded with chains; and as he passes through the crowded streets on his way to Smithfield, he says to the multitude, as he rattles the chains: "I value these iron chains for more than if they had been of gold; it is a sweet thing to die for Jesus Christ."

When the place of burning is reached, he is fastened to the stake.

and when the torch is applied, and the faggots begin to burn around him, he bursts forth in song. Listen; this is the song: "God is our refuge and strength; a help right sure to find in the time of trouble!" His voice is strong and clear; he sings to the end of the psalm; and trusting and triumphing, holding his life cheap, and shrinking not even from death he passes from Smithfield to join the noble army of martyrs.

"O may I triumph so,
When all my warfare's past;
And dying, find my latest foe
Under my feet at last!"

In Full Gale in the Will of God

BY REV. J. GREGORY MANTLE, D. D.

"Stand perfect and complete in all the will of God." Col. 4:12.

What do we mean by the will of God? The expression is frequently found in our songs and in our prayers, and it will be well for us for a moment at the outset of this Bible study to ascertain if possible, the meaning of the phrase. It is important because all the relations of men to God are determined by the attitude of man's will towards God's will.

The will is the center of the being, that on which the whole thing revolves, as the sun revolves on its own axis. As the will is the center of the being, the will of God is what God is, just as your will is what you are. God's will is what He choses, prefers and plans. My will is what I choose, prefer and plan.

When these are in harmony there is heaven, for heaven is harmony of wills; God's will and man's will running parallel. When they are in antagonism and collision there is hell; for hell, both here and hereafter, is antagonism of wills, God's will and man's will coming into constant clash and conflict.

This passage is one of the most comprehensive in the whole Bible on this subject. Epaphras was Paul's fellow prisoner. The Apostle is writing to his converts in Colosse. As he brings his letter to a close he turns, it would seem to Epaphras and asks, "Have you any message for the saints at Colosse?" "Yes," says this preacher in bonds, "give them my love." So Paul writes: "Epaphras who is one of you, a servant of Christ, saluteth you," that is to say, he sends his love to you.

Then Paul says something about his fellow prisoner which furnishes one of the finest illustrations of priestly service in the Bible. "He always agonizes in prayer for you." The word translated "striving" is really "agonizing." Unable any longer to preach, Epaphras gave himself wholly to the priestly work of intercession. Then Paul tells his converts at Colosse what the burden of this agonizing prayer was: "that ye may stand, perfect and complete in all the will of God."

Let us dissect this passage that we may see how complete it is. First of all he prayed that they might be in the will of God. Secondly that they might stand in it. Thirdly that they might stand per-

fect in God's will. Fourth that they might stand complete in all the will of God.

First, he prayed that they might be in the will of God.

That is the region where man was found at the beginning. Then he listened to the voice of Satan who said: "It is better outside that garden. Your life is far too restricted there. You are at the caprice of a despot who says, 'You shall not do this, and you shall not do that.' Come out into liberty and be a little God to yourself." And he came out. He left the garden life—the life in the will of God—for the desert life—a life of wandering and wilfulness, and every one who is outside the will of God is in the desert instead of the garden.

But Jesus came to get man back into the garden, and so the Book which begins with a garden ends with a garden. He came not only to show us how to live the garden life, but to throw open the gates which sin had closed.

> "There was no other good enough
> To pay the price of sin;
> He only could unlock the gate of heaven,
> And let us in."

For three-and-thirty years Jesus was homed in the will of God. Whether the way was rough or smooth, bright or dark; whether He was in the carpenter's shop at Nazareth, or in the Garden of Gethsemane, He was always in the center of His Father's will. In that will He found His nourishment, His joy, His delight. His rest; and the pole star of His life is described in the words: "I came down from heaven not to do Mine own will but the will of Him that sent Me."

If I had a black-board here I would draw a circle on it to represent the will of God. In that circle I would draw a second circle, to represent those who are not only in the will of God, but who are in the center of His will. Outside that circle are those unhappy souls who have not found their way back into the garden. They are like the wandering stars, of whom Jude writes, who have broken away from their orbit, and to whom is reserved the blackness of darkness forever." All obedient souls revolve round God's will as the planets revolve around their central sun.

Where are you living? Outside that circle, coming into clash and collision with God, or have you, by an act of obedient faith, stepped over the line to prove "what is that good, and acceptable, and perfect will of God?"

Secondly, he prayed that they might stand in the will of God.

It is one thing to step into that circle and it is another thing to stand

there. If you have deliberately chosen to live henceforth inside that circle, Satan will do all he can either to bribe, or coax, or entice, or frighten you from that position. You have found a place of such security, such fruitfulness, such victory, that he will do anything to dislodge you.

This is the explanation of his assault on Job. How thankful I am for Satan's confession of his inability to touch Job until Jehovah had given him permission to break down the hedge. "Hast thou considered My servant Job," asks Jehovah. A man who was pronounced to be "perfect and upright, one that feared God and eschewed evil," was exactly the sort of man Satan would consider. But he confessed his inability to touch Job. "Hast Thou not made a hedge about him, and about his house, and about all that he hath on every side?"

One of the old Puritans says of his hedge that it was so high that the big devils could not get over it and it was so thick that the little devils could not get through it." Not until Jehovah had given His permission could Satan touch a single hair on the back of a single camel in all Job's herd of three thousand beasts.

If you have stepped into that inner circle, which represents the center of God's will you can sing with the utmost confidence:

"Enemies may seek to injure,
Satan all his arts employ;
God will turn what seems to harm me,
Into everlasting joy."

Having stepped into the center of God's will STAND THERE. No weapon that is formed against you can prosper. No one can write you an unkind letter, or say an unkind word to you without God's permission. It is this fact, known and believed, that takes the sting out of the bitter experiences of your life. When the unpleasant experience comes to you—and come it will—you can look up and say: "Father, Thou didst permit this trying experience. What lesson wouldst Thou have me learn?" And by taking that attitude you will learn lessons of forgiveness, of patience and gentleness under provocation, which you could learn in no other way.

I think one of the finest illustrations of this attitude of "STANDING" is found in the life of Luther. There he is on his way to the Diet at Worms. He is about to confront what was probably the most August assembly that ever assembled at any one time. When Spalatin sent a messenger imploring Luther not to enter the city, Luther said: "If there were as many devils in Worms as there are tiles upon the houses I would enter."

When Luther entered the Diet there sat Charles the Fifth the emperor, whose dominion embraced two worlds. He was surrounded by six electors of the Empire, eighty dukes, eight margraves, thirty prelates of various rank, seven ambassadors, the deputies of five cities, a number of princes and sovereigns, counts and barons, with the Pope's nuncios and others. Imagine "the little monk" standing before such an assembly!

As he advanced to the front of the throne on which the Emperor was seated, every eye was fixed upon him, and the rustle and hum of the previous moments died away into the most solemn stillness. Then these two questions were put to Luther by the archbishop's chancellor: "Dost thou admit that the books were written by thee?" "Wilt thou retract these works and their contents, or dost thou persist in the things thou hast advanced?"

Here is Luther's splendid answer: "Unless I be convicted of error by the Holy Scriptures, I neither can nor dare retract anything, for my conscience is held captive by God's Word. HERE I STAND, I CAN DO NO OTHERWISE; GOD HELP ME. AMEN." To that magnificent speech we owe the Protestant Reformation.

When Satan seeks to seduce you from your hiding place in the center of God's will; or, when unable to seduce you, he seeks to drive you from your vantage ground; when storm after storm breaks upon you, and mystery upon mystery surrounds your path, say with Luther: "Here I stand. I can do no otherwise; God help me. Amen."

Thirdly, Epaphras prayed that they might stand perfect in all the will of God.

The Bishop of Durham says the word translated perfect here means AN IMPARTIAL LOVE OF THE WILL OF GOD; so that to stand perfect in His will is to love the will of God impartially. Our love of God's will is often partial. We love His will when it brings sunshine, and smiles and abundance into our life. We love it when it brings troops of friends and all that the human heart rejoices in. But we often find our attitude changing when it means separation, disappointment, and what we call disaster. But to stand perfect in God's will is to love it impartially.

Was there ever a finer illustration of this impartial love of God's will than is found in the experience of Madame Guyon? She was a refined, cultured, and, until smitten with small pox, an exceedingly beautiful woman. Yet for Christ's sake she was exposed to the indignity and suffering of French prisons for ten years, from 1695 to 1705. While imprisoned in Vincennes in 1698 she wrote: "The stones of my prison walls shone like rubies in my eyes. I esteemed them

more than all the gaudy brilliancies of a vain world. My heart was full of that joy which Thou givest to them who love Thee in the midst of their greatest crosses." It was in this prison that she wrote, what is possibly, the most exquisite little poem descriptive of an impartial love of God's will that has ever been written.

A little bird I am,
Shut from the fields of air;
Yet in my cage I sit and sing
To Him Who placed me there;
Well pleased a prisoner to be
Because, my God, it pleases Thee.

Naught have I else to do;
I sing the whole day long;
And He Whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing
But still He bends to hear me sing.

My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh, it is good to soar
These bolts and bars above,
To him Whose purpose I adore,
Whose Providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.

One of my friends, an Irish clergyman, who is a mighty evangelist, went to Australia to hold a meeting in the Melbourne Cathedral. He found himself in a hotel, located on the same corridor as a Spiritualist lecturer, who had just arrived from London to give a series of lectures on Spiritualism in the same city. We have a custom in England and in the Colonies of putting the boots outside your room when you retire at night. They are blacked during the night and restored to the door of your room in the early morning.

On looking for his boots in the morning, my friend, Mr. Grubb, found them missing. He looked down the corridor and heard the Spirit-

ualist lecturer engaged in a violent altercation with the proprietor of the hotel. Mr. Grubb advanced toward them. He is a tall man measuring some six feet three or four inches in his stockings. When the proprietor of the hotel saw Mr. Grubb coming toward him he said: "Mr. Grubb, I am very sorry to say a thief got into the hotel in the early morning and stole all the boots on this corridor." My friend simply said: "Hallelujah, I've got another pair!" Turning to the Spiritualist the proprietor said: "Do you hear this clergyman? You have been abusing me, and in the severest language, condemning the management of the hotel. All this clergyman says is: 'Hallelujah, I've got another pair!' I intended to hear your lectures on Spiritualism, but now I mean to go instead and hear this clergyman preach." The result, as Mr. Grubb told me, was that the hotel proprietor was converted, his wife was converted, all his children were converted, and with the exception of the chef, all the servants of the hotel were converted during his meeting in the Cathedral. That splendid harvest of souls would have been impossible but for an impartial love of the will of God. Anyone could have grumbled; it took a man in the center of God's will to say "Hallelujah!"

Fourth, he prayed that they might stand complete in God's will.

The word suggested in the margin is "filled" and is a better translation. Picture a little ship, filled with a favoring breeze, giving every inch of her canvass to the wind, and leaping along the water like a thing of life. That is what it means to be "filled" in the will of God; or TO BE IN FULL GALE in the will of God. Not any longer towed by the tug of duty. Not saying "MUST I do this?" "MUST I go there?" "MUST I give that?" But "MAY I do this?" "MAY I give that?" It is duty transformed into delight. It is the sigh changed into a song.

There are four possible attitudes toward the will of God. First, that of antagonism; second, that of submission; third that of acquiescense; and fourth that of delight. "Wherefore when He cometh into the world, He saith . . . . In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo I come: in the volume of the Book it is written of Me. I DELIGHT to do thy will. O my God; yea, Thy law is within my heart.' What better can I wish for you than that you may stand, perfect and in full gale, in all the will of God?

Baptism and Filling with the Holy Spirit.

BY REV. J. C. MASSEE, D. D.

Acts 19:2 "Did you receive the Holy Spirit when you believed?" and Ephesians 5:18 "Be filled with the Spirit."

Here is a question and a command. Both are addressed to the same people. When Paul came to Ephesus he found twelve disciples whose spiritual condition challenged at once his questioning anxiety. The experience and condition of those twelve in the Christian world was so unusual as to make them conspicuous. They were, without doubt, moral; they bore the name of Christ, they were numbered among the disciples; yet, there was some great outstanding lack in their life. Some fruitage of the spirit was not realized. Some characteristic of spiritual life was not in evidence. That lack had grown out of one of two possibilities, an incomplete Christian experience or a backslidden Christian state. Either event argued necessity for some further work of grace. Both demand now, as then, immediate and radical remedy. For the unusual condition of the Ephesian twelve is the usual condition now. So much so that when we find disciples whose life bears evidence that they have received the Holy Spirit it is that which provokes our admiration and our questioning.

Let us bear in mind that both the question and the command were directed to disciples at Ephesus. "Did you receive the Holy Spirit when you believed?" is followed by the command "Be filled with the Spirit." From the context surrounding the question it is apparent that being further taught these disciples did receive the Holy Spirit when they received the Lord Jesus Christ. The command then, to "be filled with the Spirit" is given to disciples who have already received the Holy Spirit. It would seem that the filling is a continuation and enlargement of the experience of receiving.

Baptism of the Spirit and Regeneration Identical

By a reference to the ministry of John the Baptist we find his startling statement "I indeed baptize you in water unto repentance, but He that cometh after me, is mightier than I, whose shoes I am not worthy to bear. He shall baptize you in the Holy Spirit and in fire." John here declares that the essential, fundamental ministry of the

Lord Jesus Christ is the baptism in the Holy Spirit. John knew but two things about Jesus. He voiced them both "Behold the Lamb of God that taketh away the sin of the world;" and this: "He shall baptize you in the Holy Spirit and in fire." This ministry of the Master, the baptizing in the Spirit is never delegated to another. Others are commanded to baptize in water, only He shall baptize in the Holy Spirit. That is exclusively His peculiar and unique work. It is His continuous, perpetual ministry. He commissions men to preach his gospel. Only he baptizes in the Holy Spirit. On the last great day of the feast Jesus stood and cried saying, "If any man thirst let him come unto me and drink. He that believeth on me as the scripture has said from within him shall flow forth rivers of living water," but this spake He of the Spirit which they that believed on Him were to receive, for the Spirit was not yet given because Jesus was not yet glorified." In Acts 2:33 it is declared of him "being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit he hath poured forth this which you see and hear."

Regeneration occurs when, in response to a living faith in the Lord Jesus Christ the Holy Spirit is communicated to the believer. The Divine nature comes into the man changing him from the merely carnal into the spiritual. Just as magnetism coming into a bar of steel changes it from a steel bar to a steel magnet, so man's essential nature must be changed. This is in keeping with the scripture also, which declares in II Peter 1:4, we are made "partakers of the Divine nature," and in II Cor. 6:16, "For we are a temple of the living God, even as God said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." Regeneration then, is only complete when the Divine person takes up his possession within the human life. The Holy Spirit thus in-dwelling us, beginning from the moment he comes in to reside, goes on leavening, conquering, mastering the lives indwelt until they are completed in the fullness of the perfect man in Christ Jesus. From the moment He comes in He is never for a single second throughout all time absent from the heart and life of the believer. It is his business to make conquest of our lives for Him who loved us and gave Himself for us.

Take three passages of scripture. In Acts 2:1-2, Acts 10:44 and Acts 19:2 it is said that "the Holy Spirit sat on each one of them," "Fell on all those that heard" "Came on them." The experience was identical in each case. The word translated "sat upon" is an unusual word. When I first had my attention called to it, it struck me as being rather ridiculous. It was difficult to think of the Holy Spirit "sitting on" God's people. Not that they do not need to be sat upon

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often. The Holy Spirit does not operate in the same way in every life any more than fire does. Every housewife knows, for instance, that fire under water causing it to boil, starts the water to bubbling, but under oil it stops it from bubbling. So the Holy Spirit comes into some lives and immediately under its operation they begin to bubble, God be praised for that. But into some others he comes and under his operation they cease to bubble. I have both sorts in my own congregation, those that need to be put to bubbling and those that need to be stopped from bubbling. So I became less surprised when I noted that the Holy Spirit sat upon those disciples. But the word is a very powerful one. The older members of the audience will recall a word in use some years ago, in connection with what was called squatters' claims on the frontier. A squatter was one who moved into a territory not otherwise occupied, laid claim to it, took possession of it and entered into the use of it as owner. That is the word here. The Holy Spirit "squatted upon" each one of them. That is, upon Pentecost he came into the lives of the believers, and claimed possession in the name of the Lord Jesus Christ. Not only claimed ownership, but staked out these lives and entered into possession of them for purposes of the Divine Master. Their eyes and ears, tongues and lips, hands and feet, all moral faculties became his. They were not their own, as we are not our own. Bought with a price, He requires that we shall glorify God in our bodies and in our spirits, both of which are His. That then is the baptism of the Spirit. That is also regeneration. This occurs always and only in response to a living faith in the Lord Jesus Christ. It is not given in answer to prayer. I am well aware that the Lord Jesus Christ said "If ye, being evil know how to give good gifts unto your children, how much more will the Heavenly Father give the Holy Spirit to them that ask Him." But that was spoken to Jewish disciples. They never asked for the Holy Spirit and they never received Him in response to their asking. Later, the Lord Jesus, in John 14:15 said "If you love me you will keep my commandments and I will pray the Father and He will send you another Comforter, even the Spirit of Truth," and in Acts 2:33 we are told "Being therefore with the right hand of God exalted, and having received of the Father the promise of the Holy Spirit He hath poured forth this which you see and hear." Man's necessity is to believe on the Lord Jesus Christ. Christ's promise is to give the Holy Spirit.

Be Filled With the Spirit

Those who receive the Holy Spirit are commanded to be filled with Him. Now to be filled with the Spirit is to be in the attitude of being filled. It is a continuous, progressing, constant work. It is a

living shame to any Christian to be in a condition of spiritual dearth. Some years ago, I was holding a meeting for my friend, Dr. W. B. Oliver, in Florence, S. C. Dr. Oliver was sick during almost the entire progress of the meeting, so I had things very much my own way. One day, walking out into his lot I discovered that the water had been turned on at the hydrant, and was running merrily on. The birds were bathing themselves in it, the chickens were wading, the grass was sending out its roots, the trees were reaching down toward it, and all nature was rejoicing in its flow. Being of a frugal turn, I immediately turned off the water, went back into the house and said to my friend, "Water does not seem to be expensive here. In my town it costs us something to let it run." He laughed and said "That is that old cow again." Being asked what he meant he said, "Did you see my Jersey?" "Yes." "Well, some time ago we went away from home one afternoon and I forgot to leave water in the tub for the cow. When the family came back in the late evening the neighbors told us that the old cow had lowed and moaned the whole afternoon through. I went at once and turned on the water, and let the tub run full. The cow stood and drank her fill. Some days later, we went away again and a second time I forgot to give the cow water. The neighbors told us afterward that she lowed a few times and then ceased. When I came back I found the tub full of water and the water flowing as you found it today. She had remembered where the other supply came from and in her distress had gone and got her head down and nozzled that spigot until she had hitched her crumpled horn about it, turned the water on and drank to her heart's content. And," said Dr. Oliver, "from that day to this she has never gone thirsty again." I could not help remembering the words of our God who said, "The ox knoweth his owner and the ass his master's crib, but Israel does not know, my people doth not consider." There needs to be no spiritual lack, there needs to be no dearth, no failure of the Divine filling for any one of us, except our own unwillingness to have His fullness. While the baptism is a free and unaided and gracious gift of our Christ, the filling is determined by our yielding, by our response to His possession. We may, and do, measure our knowledge of the Spirit, our experience of the Spirit, our fellowship with the Spirit. But I think the filling with the spirit is never accomplished apart from some great life purpose. There is a purpose, let us bear that ever in mind, for the filling of the life by the Holy Spirit.

I wish, in the remaining moments of this morning's study to turn to the Word of God and discover for what purpose the Holy Spirit filled the lives of His people in the assurance that those same purposes

prevail today, and that we, who are here may have his filling upon the same condition.

First then, by reference to Luke 4, we discover that the Lord Jesus was filled with the Holy Spirit and lead into the Wilderness to be tempted of the devil. There can hardly be a doubt that this is one of the first results of the filling of the Spirit, the power to resist temptation. How subtly it approaches, how tenaciously it holds, how persistently it pursues, how desperately it tests, this temptation of the devil. No one is able to resist him in his own strength. We do not know his wiles, do not become acquainted with his devices apart from the Divine Spirit. It is in his fullness that we are enabled to stand.

Again, we are told that the Holy Spirit filled Elizabeth, and she lifted up her voice with a loud cry and said, "Blessed art thou among women, and blessed the fruit of thy womb; And whence is this to me that the mother of my Lord should come unto me" etc. It is indeed a delicate and beautiful story that the mother of the forerunner when yet her babe was unborn should, upon the occasion of a visit from the mother of her Lord suddenly find her own life quickened to an ecstasy of spiritual worship, out of which spontaneously flowed a testimony of blessing and of faith. It will always be so, when the life is filled with the Spirit, testimony will flow spontaneously forth.

In all our churches, and in all our lives alike, we need look no further for the cause of the absence of a living testimony, than the absence of the Holy Spirit, or his restraint in our lives. Fill our churches with men and women filled with the Holy Spirit and they will be forever filled with living, joyous, praiseful, testimonies. God hasten the day when this shall be the experience of many, many more of His people.

Not only for this reason, but also for the meeting of a spiritual crisis in the life of the Church, does the filling come. In Acts, 13, we are told that the Apostle Paul, being filled with the Spirit gave answer to Elymas the sorcerer, who opposed the Gospel and sought to win away Sergius Paulus the pro-counsel from the faith, "Paul filled with the Holy Spirit fastened his eyes upon him and said, Oh, full of guile and all villiany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord." We are perhaps, all acquainted with the fact that this was Mr. Spurgeon's answer to Mr. Barnum when he cabled him insistently offering him one thousand dollars a night for one hundred nights lecturing tour in America. Finally Mr. Spurgeon cabled back "Please read Acts 13:9," which, when Mr. Barnum, opening the Bible to find the meaning of the mysterious message found, conveyed to him Mr. Spurgeon's answer in these words: "Oh, full of all guile and all villiany, thou son of the devil, thou enemy of all righteousness, wilt thou not

cease to pervert the right ways of the Lord." I am constrained to believe that it would be well for many more of God's ministers, if they would give a similar answer to the luring temptations of the lecture platform, by which we have permitted the ministry to be cheapened and upon which many of His ministers have suffered a loss of message and of power.

My friend Dr. Samuel Chadwick, formerly pastor of Oxford Place Church, Leeds, England, as a young man was sent to occupy the pulpit of that great church with a tremendous auditorium and no congregation. He tried i vain to bring the people in. He afterwards discovered, according to his own story, that the trouble with the pews was in the preacher. He never knew how dry his sermons were, he said, until he dumped the whole pile of them on the fire one day and saw how readily they burned. Then, with a new surrender of his life to the Spirit of God, he went outside his church to look for an occasion to preach. He hired a chair from a woman who kept a public inn, for a shilling an hour, she retaining the privilege to watch him while he used the chair. He placed it on the curb and stood up in it, looking at the woman who looked at him. The first man who passed stopped to see what these two fools were doing standing in the street looking at each other. Then there were three. Three is always a good beginning for a crowd. In a very short time he had about him one thousand people who had stopped to see. Then he opened his lips and preached to them, Jesus. And as he preached the Spirit of God took hold upon the toughest old bum in that great city of four hundred thousand people. The man was redeemed, born anew, spiritually quickened from the dead. He gave his testimony there in the crowd. Immediately Chadwick announced that the man who had been raised from the dead would go with him into the church auditorium and tell his story again. The crowd followed him in, and from that hour the preacher never lacked a congregation. He declares also that on that day he discovered that the first principle of successful church work in a city is that you must "raise the dead" to get the crowd. He later discovered a second principle. The two of which complete the necessities. A saloonist had applied for a license to open a saloon near his church. He appeared before the judges to contest the application. A learned barrister appeared as advocate of the saloonist. In making his appeal for the license he suddenly turned toward the young preacher, slightly built, rather boyish in appearance, and said to the court, "May it please your Honors, I should like to ask this youthful looking shepherd what he has done with that handful of sheep committed to his keeping in the wilderness?" Quick as a flash Chadwick was filled with the Holy Spirit and leaping to his feet and

shaking his finger under the nose of the King's Counselor said, "Never you mind about the sheep, I am out after the wolf today." The dignified judges themselves applauded him, and he got the wolf. Those are the two principles of successful Christian work in any city church "Raise the dead" and "Get the wolf." Bring children to the Kingdom, safe-guard their growth and development, and thus the Spirit of God fills us to meet the emergencies of life in his service.

Finally, the filling of the Spirit is given in order to enable us to pray. The Spirit Himself helpeth our infirmities, for we know not how to pray as we ought. In the moment of time which I have left I have only opportunity of bearing personal testimony to his filling for prayer and his answer to prayer. Were Mrs. Massee with me this morning, I should ask her to give her own testimony, but she is with friends in the country, and could not be here at this hour, You will let me then tell you that three weeks ago, while we were in the city of New York, an experience so wonderful and yet so blessedly real came to us that our hearts have been filled with song and our lives with a new consciousness of His presence ever since.

We had been out to Yonkers in the morning of that Sunday, where I preached at the Warburton Avenue Baptist Church on "Prayer." "Men Ought always to Pray." During the progress of that sermon Mrs. Massee's heart was filled with a new sense of God and a new conviction that she might take hold of him for her own immediate needs. For several years she had been a semi-invalid, for many months she had been unable to walk without help. That day as we had gone to the car we had to help her on and off, and she had been unable to walk at all without constant assistance. But after the sermon was finished she refused several invitations to dinner with friends, in order, as she told me afterwards, that we might go home and pray together, asking God for the healing. In the subway, as a friend and I were engaged in conversation, I noticed her silence, looked up to find her face was suffused with emotion, her eyes filled with tears. I reached at once for her hand and asked her, "What is it Dear?" Her answer was "I am healed, I am healed." There in the subway the miracle had happened. The Spirit of God had said to her, "Why do you need to wait to get to your room?" She lifted up her heart to Him, and accepted His gift and his work was done. I had prayed for her healing often. But I had hardly expected that she would have faith to receive it, and then God set me aside and wrought mightily. We can only praise Him and bear testimony to His goodness. Whatever happens, however

satan may assail in the future, we have that and nothing can take it away from us.

Men ought always to pray, but men can pray only in the Holy Spirit, and his filling is without question in part to give us that power and bring us to a realization of that privilege. "Did you receive the Holy Spirit when you believed?" "Be filled with the Spirit" now. It is your privilege. It is your imperative duty.

God's Unspeakable Gift

BY REV. J. C. MASSEE, D. D.

II Cor. 9:15 **"Thanks be unto God for His unspeakable gift."**

Four great thoughts lie upon the surface of this text. I will give them to you now so that you may remember the entire sermon if you remember nothing but the outline:

Thanks be unto God for His unspeakable gift.
It was an unspeakable love that thought it.
It was an unspeakable life that brought it.
It was an unspeakable death that wrought it.
It is unspeakable joy when taught it.

First then, it was unspeakable love that thought it. There is a love so called that holds itself as the beneficiary. There is a love which makes demands. There is a love which is self seeking, self centered, concerned only with self interests. The love that is God's unspeakable gift is not so. God so loved that He gave. The greatest sentence ever written by pen, inspired or uninspired is this: "God is love." Man's best love is given to his friends. Greater love hath no man than this: that a man lay down his life for his friends. But God commendeth His own love toward us in that while we were yet sinners in due time Christ died for the ungodly. This love was a love that thought mercy toward the sinner. It was the love that would not let man go when fallen, rebellious, ruined. He set Himself in antagonism to God and sought to over-throw His sovereignty and to destroy His throne in the earth. Love engaged the services of divine wisdom, the interest of divine compassion, the energy of divine power, and brought all to bear upon the problem of saving a lost and ruined world with its race of degenerate men.

This love of God for man has four directions: Length and breadth and height and depth. There is no possible circumstance of human life which it does not compass. There is no reach of need in human experience that it does not parallel with supply of divine grace.

There is no outcry of the human heart that it does not provide an adequate comfort. It is fitting indeed that we sing:

Oh love that will not let me go
I give thee back the life I owe
That in thine ocean depths its flow
May richer fuller be.

There is a great story of Maud Ballington Booth preaching in a crowded hall one night to a great congregation. She plead in vain for some to yield themselves to the love of God that passeth all understanding. Every heart was rebellious, every soul stubborn. Not a sinner came to the penitent form. Finally Mrs. Booth went down from the platform into the hall and moving down to the very last seat, found there a girl whose face was marked with the last evidence of vicious and criminal sin—coarse, sullen, sodden. The once beautiful features were hardly recognizable now for what they once had been and what God meant them to be. Not only were the stains of sin upon her face, but the marks of the loathesome disease as well. Mrs. Booth looked down upon her with infinite compassion, swelling like the overflowing fountain of God's love out of her heart for the poor, soiled dove of society—the poor fallen sister of all humanity. Then suddenly moved by an irresistible divine, compassion she leaned over, kissed the girl upon the lips, spoke to her of God's love, and moved back down the aisle. But suddenly the girl was in the aisle following her, sobbing out her heart-broken penitence, and came at last to the penitent form where she knelt to be redeemed by Him whose great love makes efficacious the sacrifice of Calvary to loose us from our sins and make us the very children of God. Now that poor lost girl, no longer lost, but redeemed and sanctified, goes also up and down the land telling the story of her redemption and this is what she says of that memorable experience: "I was loved up out of the pit." What a word that: I was loved up out of the pit. Of course she was not the first who had cried aloud that peon of joy. Hosea voiced the heart throb of Israel's redemption with it long ago; and Jeremiah said, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

My friend, Grant Colfax Tullar, the singer and publisher of religious music, was as a lad left an orphan. He was sent to an old uncle who had treated him with utter cruelty, beating him for the least offense, requiring him to carry two pails of water filled to the brim, up a long hill, and if he spilled a drop on the journey, he punished him without mercy. He had ropes and a pulley fastened to the ceiling of the barn.

He used to draw the boy up by the thumbs until nothing but his toes was left touching the floor and some times he was left hanging in this position for nine hours at a stretch. The boy used to swear with a dreadful oath that if he ever got to be as big as his uncle, he would beat him to death with his own fists. He ran away when he was twelve and went to New Haven and there in the crowded city followed the course of so many other boys—he went to the Devil and to the dogs, forgot God and flung away his own heritage of manhood, went into sottish and brutish sin.

But the love of God found him and when he was just about grown he was redeemed and washed from his former sins and made to be a follower of Him whose glory is cleanness and purity and love; who out of His overflowing love for us, teaches us the secret of the all encompassing love for our fellows. A little while afterward, the young convert was invited to go down to an old fashioned country church house with a box pulpit, to preach. He had never preached. He did not know how, but he had read that great passage in God's word which speaks of the love of God shed abroad in our hearts. He thought he knew what that meant and he went down to tell those country folks what it had meant to him. They had the preliminary service of song and prayer. Just as they were finishing the last song before the sermon, the young preacher looked down and saw that straight away in front of him there sat the man who had so abused him and whom he had sworn with a great oath many times to beat with his own two fists if he should ever be big enough. He was quite able to do it now, the great stalwart young giant that he was, and suddenly the old flood of resentment and sense of injury overwhelmed him. He turned to the choir and said: "Sing something while I pray." Down on his knees, within the box pulpit, where none but the choir could see, he went. This was his prayer: "Lord, I have promised with an oath to whip that man if I ever met him again when I was big enough to do it. I think I could to it today. He needs the drubbing. But Lord, if you will whip him, I will preach to him of thy wondrous love." And so rising from his knees, he went down to preach and called the mourners and penitents to the altar. The first man who came was the man whom he had sworn to whip and following him, his wife who had aided him in his cruelty to the boy. He left all others, went down to them, and kneeling between the two, put an arm around each, and there upon his knees, led both into the kingdom of God and swept out by the blood of Christ shed upon the cross, the last stain of guilt, and broke down the last barrier of estrangement. The two became one in Him. Nothing but the love of God could accomplish a miracle like that. Truly it was the unspeakable love that thought the unspeakable gift by which our

sins are washed away and we are given the fellowship with the Father, His Son, and with His saints in the earth.

But is was also an unspeakable life that brought it. Truly the Lord Jesus Christ was the saint of man—the representative man standing out above all other lives. There was upon Him from His cradle to His grave no shade of sin, no stain of evil, no false thing ever came into His heart. It was always the tabernacle of truth. His will never deflected for a single second from the perfect will of God. At no time in His life did He ever give satan place, or precedence, or power. At no time did he yield one of his members to the service of sin. "The devil cometh, and he hath nothing in me." Truly the officers of the Sanhedrin spoke when returning bootless from the temple where they had sought to lay hold of the Lord Jesus: "Never a man spake like this man." Virtue was inherent in Him. His touch commanded the overflowing, healing power. His look brought conviction of sin. He moved man to such passion of hope and such passion of devotion as no other the world has ever known. It was a love of beauty and charm, of rugged strength and heavenly tenderness. Men looking upon Him have been all they desire to be. A greater law giver than Moses, exercising a greater faith than Abraham, more patience than Job, a mightier king than David, a greater preacher than Isaiah, a greater prophet than Elijah. When He came to the climax of his revelation of what it meant to be completely God possessed, there upon the mount of Transfiguration, He broke forth into a heavenly splendor of glory, fulfilling the scripture which was written by Isaiah the prophet: Thou are my servant Israel through whom I will break forth into glory. And yet that great life was touched with all of our infirmities, save that it had no sin in it. He hungered and was wearied. He sorrowed and wept. He rejoiced and exalted. He caught little children up in His arms, laid His hand upon their head and blessed them, and by His own great compassion and great human sympathy, opened to multitudes the gateway of hope and courage once again.

I used to wonder why God sent such a priceless life in the form of man. Why was he not an angel, proclaiming the glory of God. Why not as some shining archangel? Why, if he must be a man, was he not born full fledged, as Adam had been created fresh from the hand of God? One day I saw that which made me understand.

I was on the train going from Greensboro, North Carolina, to Atlanta, Georgia. Bent with my head behind the seat, I was earnestly trying to draw a man into the kingdom of God, when I suddenly heard a loud guffaw of laughter in the aisle behind me. Turning, I discovered a group of men standing, one of them holding in his arms a little baby about six weeks old. I suppose it was about that old—

at least it was about sixteen inches long and that seemed to me to be about the right length for a six week's old baby. Somebody was saying to the man who held the baby: "What are you going to do with it?" "Oh I will get along all right," he answered. "When I get home I'll give it a glass of milk." It appeared that while he had been sitting in the coach in advance of the coach in which we were sitting, a man had come down the aisle holding a baby in his arms. At Lexington he had said: "Will you hold the baby while I go into the other coach and get his mother?" The unsuspecting child had been transferred to the old bachelor, whom he proved to be. The father had met the mother on the platform and the two had stepped off the train abandoning their child to the tender mercies of a total stranger. He telegraphed up and down the line, but never a trace of the recreant pair could he find.

With that every man went down deep into his pocket and brought forth a goodly sum, placing it in the hat which a tender hearted giant passed up and down the aisle. There was a sound of hurrying steps. The men were pushed aside and a great full-bosomed, motherly woman, who had three babies of her own which had been playing about her knees all that journey, with unruffled care and patience, reached out her arms and said: "Give me that baby." When she had taken the baby in her arms and laid his little head upon that hollow in her shoulder, which God made just to fit a baby's head, I said: "What are you going to do with that baby?" She replied: "I have already done it and am going to take this child home and raise it for my own," and as I looked on, I knew that the child had found a home and would never know the difference but that this was his own mother. Also I understood that there was not a heart in the world that would not open to the need of a helpless babe and as I meditated upon that wonderful event, I understood why God sent His Son into the world a helpless, human babe—that all the world might have its way made to its heart. God abandoned the child Jesus in the earth without a home or fortune. He has never had a home save as the hearts of men have opened to Him. He has no home now in the earth save in the hearts of those who love Him and live for Him. The miracle of miracles is that to every one whose heart is open, He does come in and with that coming He brings not only a fore-taste of heaven, but a marvelous realization of God and the sense of eternal love and blessed security which it provides. It was an unspeakable life that brought it.

Not only was it an unspeakable love that thought it and an unspeakable life that brought it, but it was also an unspeakable death that wrought it.

I saw one hanging on the tree
In agonies and blood,
He fixed His languid eyes on me
As near the cross I stood.
Oh, never till my latest breath
Shall I forget that look,
It seemed to charge me with His death
Though ne'er a word he spoke.

I know not how men find in the death of Christ anything else than the vicarious atonement. "If any man preach any other gospel than that which we preach, let him be accursed." "It pleased God by the foolishness of the thing preached to save them that believe." I preach Christ and Him crucified. God was in Christ reconciling the world unto himself, not charging us with our sins. Him who knew no sin, he made to be sin on our behalf. Christ died for our sins according to the scriptures. Who His ownself bore our sins in His own body upon the cross, that we having died unto sin might live unto the righteousness by whose stripes we are healed." Do you not remember that during the last week of His earthly ministry the disciples came to the Master as He was leaving Jerusalem and pointed out to Him the splendor and beauty of that temple which had been built by Herod and completed after forty-six years. The Master said: "Destroy this temple and in three days I will build it again." The inspired author said: "This spoke He of His body." What did He mean? Now the heart of the temple was the holiest of holy places. Within that holy place upon the altar was the ark of the covenant, and on top of that, before the cherubim, the golden mercy seat. In the ark of the covenant, among other things, were the two tables of the law, that one bearing the commandments relating man to God and that which bore the commandments relating man to man. Mercy based upon law. Mercy is always based upon righteousness. There is no mercy of God to man who violates his law until the law be fulfilled in every jot and tittle.

Into this holiest of holy places the high priest should come once a year. Its sacred precincts were shut away from the gaze of all others by a great purple vail, woven from top to bottom without seam. Once a year the high priest brought the blood of the sacrificial beast and sprinkled it upon the altar, burned his incense and through the smoke of that incense made atonement for his sins and those of his nation. And when he came forth, he pronounced to the waiting people the forgiveness of their sins. That holy place was the meeting place between man and God. There unholy man might approach a holy God and be cleansed from his sin.

Now, when Jesus hung upon the cross the gospel tells us that He cried aloud: "It is finished." Then the inspired author adds, "the vail of the temple was rent in twain from top to bottom." No hand of man was upon it, but the power of God coming down, rent it in two and transferred from the holy place within the temple to the cross on Calvary, the meeting place between God and man. There on the cross Christ bore the sins of many and the reconciliation between God and man was wrought out. It was indeed an unspeakable death that wrought it. No wonder the Roman centurion who saw Him die, cried out: "Truly this is the Son of God." No wonder His death challenged the unmeasured admiration and love and devotion of millions of men in all climes and under all conditions since. Truly we sing and sing with great joy:

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath the flood
Lose all their guilty stains.

There was in the mountain section of West Virginia, a country school district in which no teacher was ever allowed to teach a full term. The group of rough boys drove the teachers out one after another. Some they rode the rails. Some they pummelled with rotten eggs. Some they beat. Some they ridiculed out of the community. They had a compact between themselves that no teacher should ever be allowed to remain for the whole term of the school. One autumn there came a young college student who had just graduated the Summer before and received his commission to teach this school. He had been in poor health, stoop shouldered, hollow chested, not a single physical factor that indicated his ability to cope with such a situation. But school opened and on that first day he stood quietly and looked upon that group of boys. Took in the situation and quietly said to that whole school of one hundred pupils: "Boys, girls, we are going to continue this school through the term. Of course we are going to have order constantly. We cannot do our work without." At this there was an open sneer of contemptuous ridicule upon many of the faces. The young teacher continued: "But do not misunderstand me. I understand that I cannot cope with any of you larger boys. I cannot make you do anything that you do not wish to do. I do not propose to make a single law or to enforce it. You will make the laws. I propose then that you write on the board here such laws as you think ought to govern the school."

More in the spirit of bravado than anything else one fellow said: "I move sir, that we have a law against stealing." Another said: "I

move we have a law against lying," and then one after another they made their laws until ten had been written on the board. Then the teacher said: "Stop. Ten laws were enough for God to govern the world. They are enough for a nation to be governed. They will be enough to govern this school. But law must be maintained and if violated, the violater must be punished. Without a radical penalty attached to its violation, the law would be held in contempt. What penalty would you suggest for the violation of your laws?" Then one proposed that anyone who violated any of these laws should be whipped with a black gum whip by the teacher.

So the school moved on toward its lessons. Days passed into weeks until perhaps six were gone and the school term was one-fourth over, when one day one of the larger boys came to the teacher with the complaint that his dinner bucket had been stolen and his dinner eaten. He earnestly demanded an immediate investigation and the punishment of the culprit.

The crime was soon fixed upon a little fellow who had been coming to school, conspicuous because of his pinched face, his sallow complexion. It was evident that both his coat and trousers were much too large for him and had been cut down from an old suit of his father's. Singularly too, he had always kept his coat buttoned up tightly about his throat. The teacher called him to him and charged him with the theft. The little lad made confession and said: "Yes, I took it. I must bear my punishment. I only request that you allow me to keep my coat on." The teacher said: "The rules require that the coat should be taken off. Take off your coat." But again with streaming face the little fellow pleaded that he might be permitted to keep his coat on. At last losing patience the teacher demanded that the coat should be removed. When he was obeyed the boy stood before him, with no other garment upon him save the trousers which he wore. His naked body exposed, he stooped patiently, despairingly, to receive the blow. The teacher's face went white. He hesitated a moment, and yet the law must be enforced and the penalty must be paid. He stood up and said to the lad: "Why did you do this thing?" The little fellow answered between his sobs: "My father died in August and his last wish was that I should have a good education. My mother said that if I came to school she would take in washings and do scrubbing for the people in the community that we might have a living. Mother has been sick now for two weeks and there is nothing left to eat. For two days we have only had a little soup and a crust of bread. Yesterday I had nothing to eat and mother only had some soup. Today I was so hungry that my hunger drove me to eat of Will's dinner."

Again the teacher, this time with streaming face, hesitated, when

a big boy from the back of the room cried: "Wait a minute, Mr. Teacher, I will take Jim's whipping for him though I did not violate the law."

The teacher put it to a vote and the school consented, and the big boy took off his coat, bent his shoulders and bore the punishment. When the teacher had finished he looked at the little fellow and said: "Now, Jim, come and take your punishment." But the school was up in arms: "You need not punish two men for the same crime. You consented rightly to have John take Jim's punishment. You cannot punish Jim for that which John has already suffered." Then the teacher smiled and said: "I only wanted to prove you. Of course the law has been vindicated, and while the law is just it is also merciful. James does go free from any further punishment."

Do you think that little boy turned to his friend who had taken his punishment and said: "Well now, that was a fine thing for you to do. I will remember that. I will never cease to tell about your wonderful courage and how beautiful it was for you to do that for me." Oh that was not what happened. One who told me the story first said that that little lad went down upon his knees and flung his arms around the great fellows feet and kissed them with his lips and with his tears, and said as he looked up: "John, I will love you all my life for doing that for me. Whatever you want me to do I will do. I am your boy from now on."

And so it was when my Lord came on my behalf to bear my punishment. I violated God's law. I consented unto it that it was right, but nevertheless I violated it. What I would, that I did. What I would not, that I did not. He was bruised with my iniquities, the punishment of my sins was upon Him. I had gone astray like a sheep. I had turned my own way, but the Lord found me and suffered for me. I kissed His dear feet and lifted up my heart unto Him in confession. "For this which thou hast done, I shall love thee for evermore. I am thy man from now on."

Truly it was an unspeakable death that wrought it.

Finally it is an unspeakable joy when taught it. It is the joy of the foul made clean. It is the joy of the burdened set free, the joy of the slave whose manacles were broken. It is the joy of sight after blindness, the joy of life out of death. It is the joy of the divine arms around us in place of the divine hand that had been upon us, heavy with earthly judgment. It is the joy that fills the heart with the overflowing springs of life. Living waters are flowing from within him who has experienced the miracle of redemptive grace, made possible by the death of Jesus Christ. But that death was not

the end. Out of it He came to life. By His death we are indeed reconciled unto God. By His life much more are we saved

Free from the law, Oh blessed condition
Jesus hath bled and there is remission.

I saw again recently a picture of that great statue of freedom at St. Louis erected in memorial of the martyred president. Lincoln stands with his face up-lifted, upon it the look of the statesman who looks into the future. There was the tragic memory of the hour when his hand had signed the emancipation proclamation. Kneeling at his feet is a former slave. Upon his hands the evidence of the manacles, upon his face the mute appeal for mercy and for liberation. The first five dollars contributed for that monument was by a negro slave of Virginia who had been set free by Lincoln's proclamation, and every penny contributed for its erection had been given by a freed slave. It was a memorial of love. It was the spontaneous expression of the joy of freedom, the liberation of the race. One could not help thinking of the words of the Master when He came to Capernaum and wrote out on the roll of the scriptures: "The Spirit of the Lord is upon me to preach good tidings to the poor. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

The miracle of miracles is that joy can be found without money, without price. One does not buy the gift. Our text is this: Thanks be unto God for his unspeakable gift. The gift can only be taken. "What shall I render unto the Lord for all his benefits" cried the psalmist. "I will take the cup of salvation. Call upon the name of the Lord. Oh come, see that the Lord is good." I cannot tell you how precious the Saviour is to me. I can only urge you to come and taste and see that that gift is for you. You may have it now in all its fullness and power. Take it and live.

NOTE: I think I did not say in preaching this sermon that I am indebted to my friend, Dr. Weston Bruner, for the outline. The entire substance of the sermon is, of course, my own.

Shall Christianity be the Final Religion of the World?

BY BISHOP THOMAS NICHOLSON, LL. D.

Text: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." Dan. 2:44.

Man has been a worshipping being in every age and in every clime. Altars line the track of history. No facts in all the annals of time play a more important part than those connected with the religious life of men and of nations. There is every reason to believe that some form of religion will play in the future, as some form of devotion has played in the past, a most conspicuous part in individual and in national life. What religion shall it be!

The older faiths were content to be national. Rome had its great Pantheon, dedicated to all the Gods, and in it were placed the deities of the nations which the Roman legions conquered; so that the religion of each nation became something of a link to bind the conquered to his conqueror. We are all familiar with the great persecutions of the early Christians. We usually speak of ten, but in reality there were many more. The first two or three hundred years of the Christian era were marred by scenes of almost continual oppression and bloodshed. Men were hunted; they were driven into dens and caves of the earth; they were tortured, not accepting deliverance; they were sawn asunder; they were crucified, yet all the while these Christians had the opportunity to make an end of it all by simply putting a statue of Jesus in the Roman Pantheon and worshipping Him as one of the national gods. True, they must kiss the toe of the Emperor as they entered the building and consent to degrade Jesus to one of the deities, as Jupiter and Mercury; but their stubborn refusal to do such a thing was inexplicable to the heathen, and their persistence in the purity of their worship was to the Roman the sure evidence that this new faith was dangerous and that its adherents had set themselves to subvert the Empire, so their blood flowed like water. Noble heroes of an heroic age! They knew how to be true to a prin-

ciple. How slow we are to realize the far-reaching nature and results of a great but simple, fundamental principle!

Even Judaism made no claim to be considered an universal religion. God found it almost impossible to get the Hebrew away from the mere national idea. We are familiar with the history of Jonah who refused to go to Nineveh because the Ninevites were Gentiles. He saw no use or purpose in the salvation of a Gentile city. We all remember the struggle of Jesus and the early disciples to make the Israelites understand that the Gentiles were follow-heirs with them of the promises. Peter's vision on the house-top scarcely settled the question, and in the first council at Jerusalem the principle of the universality of the Christian faith won favor only after much discussion and after Peter's manly recital of the events which led to his own change of view upon the subject.

Christianity has, however, from the first assumed to be an universal and a final religion. This claim has been tacitly or openly challenged. The first impression produced on minds of a certain type by The World's Parliament of Religions was that our religion is, after all, only one of the great systems destined in its turn to pass away or to become historic as have other faiths. An attempt is made, too, in certain philosophies of the evolutionary type—chief among whose advocates is Mr. Herbert Spencer—to treat the Christian system as the noblest in the great family of religions, but as one which will, nevertheless, fill its place in the development of the religious consciouness and then become simply one of the historic faiths, just as has Confucianism, Buddhism, or Mohammedanism. They support their theories by reasons which are worthy of respectful consideration. We must meet them in the spirit of true investigation and inquiry. We are putting our faith in this system; putting our money into costly structures; our men and our means into vast missionary enterprises, in the belief that we are the devotees of a system which is to break in pieces and to conquer every other. In the face of such theories as those just cited, it becomes us to consider whether our hopes be well-grounded. Is Christianity merely local and transitory or are we building for the coming generation. There are numerous considerations which indicate that Christianity is to be the final religion of humanity. Among them we note:

1. That Christianity combines and embodies all the best and most permanent conceptions of the other and older faiths. It has been well termed "a system of grand comprehension." It has the conception of ONE TRUE GOD. This was the highest reach of philosophy. Out of the darkness of Polytheism, Plato and Socrates reasoned to this great truth. The ideas of Theism and Monotheism, of immor-

tality and of future rewards and punishments, are most clearly reasoned out by these peerless philosophic thinkers and their tenets are echoed and re-echoed by most of the great men of various schools from their day to our own. Agnosticism and Materialism have been fairly answered and are not held by any considerable portion of the world's population today. While giving due weight to a certain practical Agonosticism quite prevalent in some quarters in our day, we may still fairly claim that this is an age of faith and not an age of doubt. Christianity has met the philosophies at the climax of their philosophic reasoning. It has taken the best they have thought, and it now sheds light and popular favor upon their most logically sanctioned ideas. Bishop Thompson had a remarkable address in which he undertook to establish the thesis that the exaltation or degradation of every civilization could be measured by the sublimity or the grossness of its conception of God. The Christian idea of God has given us the highest type of civilization yet known to the world and it presents a conception of the unseen and invisible worthy of universality and of permanence.

Then Polytheism had one beautiful conception. It had a god for everything. Every tree, river, isle, city, and country had its god; everywhere, guardian divinities for all occupations and for all periods of life. Christianity has this best conception of Polytheism, stripped of its grossness, and embodies for us in its modern doctrine of Providence. "Behold, the very hairs of your head are all numbered and not a sparrow falls without the Father's notice." "The heavens declare the glory of God and the firmament showeth his handiwork." We are taught to see and find God in everything and the modern notion of Providence presents an even more intimate relation of God to the physical universe than did the old Polytheistic system.

Pantheism, too, was one of the most fascinating of systems. Christianity takes its modicum of truth and presents it to us in the doctrine of the immanence of God. "In Him we live and move and have our being." You remember how David in Browning's "Saul," after he sees Divine Power exalting man to the topmost, ineffablest, uttermost height, sees the full possibility of man in unity with God, and also finds nature all changed and glorified. The whole earth wakened, the stars of night beat with emotion, a gathered intensity was brought to the gray of the hills; the shuddering forests held their breath; the serpent felt the new law, which was also seen in the upturned faces of the flowers, while all the brooks murmured, "Even so, it is so."

Christianity transforms nature into a great poem in which she ap-

pears as "bound every way by golden chains about the throne of God." She presents

> "Sermons in stones,
> Books in running brooks,
> Tongues in trees,
> And God in everything."

It is thus that Christianity so purifies these old conceptions that all receive a new meaning and an added glory.

2. Then all religions have had a recognition of the terrible nature of sin and of the need of propitiation. The old Greek thought of sin as an avenging Nemesis pursuing the sinner with the relentlessness of fate. So terrible was it that the Athenian was willing to give the fruit of his body as a propitiation for his sins and a foil against them. Literature in every age has presented sin as the crowning tragedy of the race. Take such a picture as that set before us in the lament of King Claudius in Hamlet. But literature is no local thing nor is it the product of a single genius. Great literature is torn out of the heart of humanity and the literature which lives lives because it represents permanent and fundamental truths which hold for all time and for all races. Christianity has this fundamental conception of the exceeding sinfulness of sin and it pictures the deterioration caused by sin in figures unsurpassed for effectiveness and power by any poet or literary man through the ages.

But it is not to literature alone that we look for the correctness of this picture of the awful effects of sin. Modern science has discredited many of the old Greek fancies as superstitions; but it has exalted the central truths of the Greek tragedy into the dignity of universal laws, for it is modern science which again presents to us sin in many of the aspects of that old Greek tragedy. Relentless as the fates themselves is the Nemesis of sin in its deteriorating influence as set before us in the modern doctrines of degeneration. More than once has scientific investigation shown us sin "as the worm that dieth not and the fire that is not quenched," to use a Scripture phrase. It is thus that science and literature alike proclaim the correctness of the moral determinations of Christianity.

But this new faith has done away with the revolting sacrifice of olden time. It puts its eternal fiat against human sacrifice. The Old Testament presents the picture of Abraham offering his only son, Isaac. When Abraham made this sacrifice he might have descried all about him altars smoking with human sacrifices. But the real truth back of that picture is that in that hour God taught the old

patriarch that while sin demands life and will have life if left to itself, there is a better method of propitiation consonant with the preservation of life and the development of the human race. When God finds a true, obedient soul, one with God in mind, will and spirit, he can take a lamb for a man or even choose a tree that will not rot, as the votive offering. His purpose is not to destroy life but to save it. With the scene on Mount Moriah, human sacrifices were at an end in Israel, excepting on a few occasions when they were performed in violation of known revelation and punished with the severest punishment. God shows us how to regard sin in all its awfulness, to hate it because it is a destroyer of life, and yet how to love and save the sinner.

A beautiful illustration of this principle is found in II Kings 4:38-40. The theological students at Gilgal had fallen upon a time of famine. They went out to gather food. They brought back pottage and cooked it. As they ate they discovered the poison in the pot. Instead of throwing away the food, Elisha ordered them to bring meal. He stirred the meal in the pot, neutralized the poison, and bade them eat. They went on with the meal and found no danger in the pottage. This illustrates God's purpose to neutralize sin without destroying the sinner, to save life instead of destroying it, and it is in perfect harmony with the revelation on Mount Moriah. But this revelation on Mount Moriah was the type of the more perfect revelation on Mount Calvary. They all picture sin, if unrequited and unchecked in its ravages, as bringing awful and permanent destruction upon its devotee; but they equally set forth the fixed purpose of God, to save the sinner and the revelation by that God of a power sufficient to accomplish the great redemption. (Fitz Hugh Lee).

3. This leads to the suggestion of Christianity as the scheme of broad and comprehensive ideal manhood. The Teuton requires a hero in whom is every quality of splendid manliness. The Asiatic demands a seer whose mind perceives and formulates universal principles. Men who are Greek in their intellectual aptitudes cannot fully be satisfied with a teacher who is not analytic and even Socratic in his methods. There are poets in the world in whom imagination is the central light of the soul, men who commune with nature because they see in the outer world a reflex both of humanity and of divinity. But Jesus, the representative man of the Christian system, is all this and more. He sums up and sets before the world, in terms of human experience, all these great principles and ideas of the older faiths and of this newest of the faiths so that they are so clearly discernible, in terms of everyday life, that "he who runs may read." Accordingly we recognize him as belonging to no race, to no clime, and to no par-

ticular age. He is the one cosmopolitan man of all the ages, the supreme man who has never been shown to be the product of his age except in the narrowest limits. He is a world-wide, all-embracing man; and yet, with all his greatness, he was a man of the common people. Little children gathered around him, publicans and sinners flocked to hear him; all classes have been charmed by his simplicity and have sat entranced at his feet. More than all this, he was the one and only sinless man. He alone has presented to the world not only a great ideal but an incarnate ideal. Dr. Mark Hopkins wrote an admirable work on Apologetics, in which he showed the adaptability of Christianity to the intellect, the sensibility, the will, the affections, the imagination—in fact, to the whole nature of man. This was not only theoretically correct; but in Jesus we have the concrete example of how this could be done, and this concreteness fits Christianity as no other system has ever fitted to be a world-wide, all-embracing and practical religion.

4. But the practicality of this system is still more plainly seen in the light of the words of the Great Teacher. He said, "The words that I speak unto you, they are spirit and they are life." We have in history more than one illustration of the ruin which is wrought by trying to exalt the letter above the spirit. "The letter killeth but the spirit maketh alive." Words themselves cannot be spirit; they are only the vehicle of ideas and always capable of misapprehension. They may serve to excite in others what we feel within ourselves; they may form the medium of communication between soul and soul —but that is all. I have said that the great and permanent literature of the world is such because it embodies, in more or less permanent forms, the universal hopes, aims, aspirations, loves, and emotions of the race; because it is torn out of the heart of humanity. But these great facts of faith, hope, and love find expressions as manifold as are the styles of the writers who treat them. It is only when we forget the differing expressions and translate for ourselves the great principles that we realize their full import. Great and permanent truths carry with them spirit and an awakening life. No great system of morals or of religion can long remain bound by much ritual or dogma. It must find its power in life-giving principles, and the fewer the principles and the more universal their application ,the more permanent the system. A few great principles make the whole science of geometry. In my day we studied Euclid's Elements and were confronted, at the beginning, with three postulates and twelve axioms. These twelve axioms are now reduced to eight, and out of these we construct all the relations of space known to geometry. Similarly, nine digits and a cipher construct for us the whole science

of numbers; yet, again, twenty-six letters of the alphabet become the vehicle of thought common through the English language, and in some languages we have even a smaller number of letters. It is great principles and great symbols of universal application which can be wrought up into great systems. So Christianity, as Jesus gave it, has no dogma, no divinely given or unalterable organization for the church and no unalterable form of church government. Its whole law is fulfilled in one word, even in this, "Thou shalt love."

Abraham Lincoln is reported once to have said, "When I find a church that will be content to write over its doors, 'Thou shalt love the Lord thy God with all thy heart, might, mind, and soul, and thy neighbor as thyself' I am ready to join that church." We might all do it. Creeds are necessary at certain stages of human growth, but in the nature of things creeds are human statements of the way in which men interpret permanent truth in a given age and they must change with the enlarging conceptions of every age. The abiding principles remain and are wrought up into larger systems as the thought and mind of man more clearly comprehends these truths.

It is thus that there are always two elements in the Bible and two different conceptions which mark the growth of the church at any given period. There is a local and a universal. For instance—Jesus said, "Moses suffered you because of the hardness of your hearts" to do certain things. "But I say unto you." Paul, respecting the conditions of his times and recognizing the necessity of law and order, told Onesimus the slave to go back to his master, and told the women to keep silence in church; but at the same time no man ever spoke more clearly in behalf of the perfect freedom of all men and in principle against slavery, and no man more clearly enunciated the truth that in Jesus Christ there was neither male nor female, bond nor free. The temporary and the local is necessary, but it must never cloud the universal and the permanent. It is in the working out of this truth we shall eventually get a unified and a universal church; and it is the fact that Christianity is adapted to this progress in religion which marks it as fitted to become final in the system of religions.

Here is the vital relation between the Christian College and the Church. The college man has been the leader in all ages. Take our striking missionary history. Almost every great missionary movement has been of the colleges, and with scarce an exception every great missionary leader of the country has been a college man. And why? Simply because the college, in addition to begetting the spirit of social service, has given men the training which has enabled them above all other men to grasp the permanent underneath the changing, to grasp the universal underneath the local and the temporary,

and thus to carry on the great divine exchange which has transformed heathenism in so many quarters into a new and a vital Christianity.

5. The same principle is seen in connection with nation building. Patriots of the larger humanity who have become nation builders have always become such because they realized that there were principles higher than any personal, domestic, or national interests. A would-be patriot once announced the toast, "My country—may she ever be in the right, but my country, right or wrong." George Washington never gave such a toast as that. He was a loyal subject of King George. He accepted a position in the army which floated the Union Jack. But the time came when Washington must make a choice between loyalty to the Union Jack—as George the Third, Townshend and North interpreted—and loyalty to those inalienable principles of life, liberty and the pursuit of happiness which are embodied in the Declaration of Independence. He tried each art, reproved each dull delay, and did his best to prevent the break; but when it came to an open and overt choice between the two, his was the great universal soul which saw that he must be true to the inalienable principles rather than to the flag which was being forced into conflict with those principles, and the result is the free Republic of which we are so proud.

It is this fundamental position of Protestantism that has enabled religion, under the voluntary principle, to win its widening way in the earth. We have witnessed in America the most marvelous growth of population known in the history of the world, and yet we have seen the number of communicants in the Protestant Christian churches grow something like eleven times as rapidly as has the population. This is a marvelous condition and wonderful in our eyes; but more marvelous still, when we come to think of it all as voluntary. No inquisition, no forced principle, simply the appeal of God's soul to man's soul; simply by faith in God, God's truth, and in humanity, the Divine Being has trusted humanity to know the truth, embrace the truth, and to do the truth.

Not long since I was on a great steamer on Lake Michigan when we encountered a terrible storm. Fiercer the winds blew and higher the waves rolled. At the height of the storm, the boat stood almost straight up and a great wave struck her until she quivered like an aspen from stem to stem. Many passengers were terrified, but she stood the storm until the sea calmed. Then they spread the sails, and with the freshening breeze, accelerated the speed so that we sailed into port less than one hour behind time. It is thus that the old ship of Faith, borne on by Christian principles, has weathered and will

weather every storm and come triumphantly into port as the final faith of humanity.

6. This is true because, as the writer of the Hebrews has shown, we have in Christianity and in Christ the power which is capable of introducing man into the very presence chamber of the Almighty Himself. This is the deep significance of that majestic passage at the close of the Seventh of Hebrews. Jesus has been previously shown as taking upon himself not the nature of angels but the nature of the seed of Abraham, because he was become the chief captain of Abraham's race and of people of flesh and blood like Abraham; but he was shown to be higher than Moses or Joshua or David or any of the old leaders just as the architect who conceives a building is greater than the masons and the carpenters who simply mould into wood and stone the preconceived conception of the architect. Jesus sees from the beginning the perfected humanity, he holds up the ideal until Danecker said truly, "Once a man has seen the Christ he can never again carve on the level of Venus." He is fitted to be our chief captain because he was holy, guileless, immaculate, perfect in moral character and in love, perfect in the spirit of social service; perfect in his ideals of manhood; perfect in the inherent quality, character, and purity of his life; and perfect in his ability to enter into that which passeth within the veil and doth sit down unabashed in the presence chamber of the Almighty. This he shows us to be the final destiny of the perfected humanity, and the system which presents this ideal and at the same time does what Christianity has shown it can do, namely, present the new moral energy which is needed to help men to live up to their high ideals and their nobler ethical codes, will be the final system of humanity because it is in every way fitted to be such. The success of the perfect is shown when it is exhibited alongside the imperfect. Christianity reaches to man's final destiny and provides for his final transformation into the highest.

We have often heard the story of the Roman Emperor who sneeringly said to a peasant servant, "Well, what do you suppose the Galilean Carpenter is doing now," And we remember the alleged reply: "I think the Galilean Carpenter is making a coffin." As the years have come and gone, the Galilean Carpenter has been making coffins. Roman paganism was laid in one; and we recall the reported saying of Julian, the apostate, who according to the legend, at least, died crying, "O Galilean, thou hast conquered." We have seen a Christian Emperor on the throne of the Caesars—imperfect representation of Christianity, I grant you, and yet a step on the stairway leading up to light. We remember the cry of Peter the Hermit and his compeers who made a coffin for the feudalism of Europe, who brought

contending civilizations together in such a way as to give birth to the Renaissance. We remember the night of medieval darkness and of Roman formalism; and we have seen Huss, Tyndale, Wycliffe, Luther, Knox, and Zwingli, all servants of the Galilean Carpenter, come forth as the heralds of free speech, of liberty, of conscience, and have hailed with joy the making of coffins by them for the old ideas of authority and or arbitrary monarchy. We have heard the preaching of the Wesleyan evangel, serving the Galilean Carpenter while he made a coffin for deism and the grossness and formalism of Eighteenth Centry England. We have seen the thunders and the flashing lightnings of Gravelotte and Sedan, protesting against the dogma of the papal infallibility, and we have seen the Galilean Carpenter making a coffin again for those grosser forms that would mar the life of a true church. And so, my friends, if we are true to the spirit of the Christ we shall see coffins made because we shall help to make them for all political corruption, for that liquor traffic which would burn men to a cinder in the fires of their own passions for gain of gold, for the social evils, for the old barbarities and grossnesses, and for all the pagan elements which still survive in our modern civilization. All we need to do to bring about this glorious consummation so devoutly to be wished is to grasp the real simplicity, the genuine universality, the true spirit of social service and the true inspiration of divine love which lie at the basis of Christianity. A noted man is reported to have said that the future patriotism of the world will be not a national patriotism but a race patriotism. But we shall go farther than that and say that the final patriotism is not a national patriotism nor a race patriotism, but a universal world patriotism, a recognition of the beauty, the glory, and the divinity of the final and perfected humanity. It is because Christianity has this vision splendid; because it furnished, as no other system the world has known, the power to make this vision a realization, that it is fitted to become the final religion of humanity. When we work toward this end, we are helping to bring in the kingdom which cometh not with observation; but we labor in the full assurance that the foundation of God standeth sure, having this seal: "The Lord knoweth them that are his," and divinely assured that this kingdom shall not be left to other people but it shall, by the inherent strength of its own universal principles, break in pieces and consume all other kingdoms until it shall of itself stand forever.

Winona's Needy Creditors

Remarks of WILLIAM D. PARR, S. T. D., who presided at both of the Winona Meetings, held during the Bible Conference, for the purpose of raising money for needy creditors

Ladies and Gentlemen, Friends of Winona:

As the Irishman put it: "Let me spake a little before I begin." This being purely a Winona meeting, it is evident, you are profoundly interested in all Winona affairs, or you would not be here. It is not recent information to say Winona has had her stormy days. What man—what institution—what government, worth while, that has not? When God develops a great man, He cradles him in the storms. So of institutions, they are tried—they cannot escape. "If thou faint in the day of adversity, thy strength is small." Winona's past and future are in the hands of her friends. The great foundation here must not be broken up. The greater Winona must come forth. She must be free from shadows and bonds. Far as can be, any mistakes will be corrected frankly and openly. Much money, many prayers, hard work—all were put into this great movement without stint. All must be conserved—plans matured and pushed to fulfillment—for greater things than Winona ever promised.

Winona is needed for the world's new era—it is coming—almost here now—Constructive—economic—industrial—educational, and most of all, religious POLICIES, must be advocated. What PLATFORM in the State is so conspicuous? Winona is a national asset. Great teachers of all countries are heard here. She is in the center of population practically. By the lip of this pretty little lake she sits, and alongside also, is the world's greatest railroad. For Winona to fail or to be weakened, would be a CALAMITY. Best of all, Winona's world famed Bible Conference gives special distinction, and from its sessions go out streams of refreshing to the ends of the earth. Wholesome evangelism is nourished and cherished here. Reverent scholarship is master here—but the iconoclast—the destructive critic and the disbeliever in the Divinity of our Lord—such have no standing whatever at Winona. So Winona is a world--wide promoter of Biblical evangelism, and is therefore, a world force for Protestantism.

She is already more catholic in spirit and management. It cannot be, that for a few thousand dollars, this great institution for all the people, shall not come "forth fair as the moon."

TECHNICALLY, her debts are paid, but MORALLY all is not done that can be. Highest ethics demand settlements be made—if possible, to secure satisfaction where satisfaction is not. Especially needy, and practically helpless creditors, ought not to suffer. Winona arises to the highest call to duty, morally. Her strong friends are and will be reasonable and will help to bear the burdens of the weak."

It is to the everlasting credit of Dr. Dickey, who has brooded over Winona for all these years, and carries her still in heart more than any man, that he offered his resignation as Secretary, that he might give his time to raise funds, and to make adjustments, where losses, at least, have sorely hurt investors. Directors wisely refused his resignation, but UNANIMOUSLY and HEARTILY APPROVED his purpose to raise funds for needy creditors. Also, members of the Board, have, and will subscribe liberally. Before this meeting was called true friends began to subscribe for this fund. If every lover of the Kingdom of God, will do his best the Greater Winona will soon be here. It must be, or sound learning—exalted Gospel teaching—and the friends of humanity—are so blind they cannot see at all. Ah! they do see, and we will see noble giving—resulting in Winona—PURIFIED—BROADENED—REDEEMED—AND SAVED, to all the people.

Help Dr. Dickey in every way—this matter is on his heart or he could not bind himself to the task. He could not rest, unless this effort was made. No finer spirit, or nobler sense of honor, in any age of the church—has ever been manifest than in this movement. It is literally going the SECOND MILE, and then some. God and the people will bless him and the movement—you will see—but success is sure—as you help.

Perfunctory Piety the Peril of the Preacher

One of a series on the "Sermon on the Mount and Modern Life"

BY PROF. A. T. ROBERTSON

Matthew 6:1-18

Jesus had said (Matt. 5:20) that the righteousness of the subjects of His Kingdom must exceed that of the scribes (the professional teachers of Judaism) and of the Pharisees (the leading sect of Judaism). He showed in Matt. 5:21-48 that his teaching was superior to that of the current rabbis (the scribes). He now shows how his disciples must surpass in piety the professional peitists of the day (the Pharisees). He sets up God on the standard of perfection (Matt. 5:48), not the Pharisees. Some of the Pharisees actually held that God was a Pharisee and observed the Sabbath according to the rules of the rabbis. They posed as patterns of piety. This was precisely their chief trouble. Christians are urged by Jesus to let their light shine before men (Matt. 5:16). The good works should exist and be visible without the aid of a microscope, but they are not to be flaunted in the face of men to win their praise. Or rather the sight of them should lead men to glorify God, not the doer of the deed. But the Pharisees had brought righteousness down to a fine art and had made it a matter of rules and of parade. In this respect they provide a warning for preachers of all ages who are in constant peril of this precise sin. The devil has many traps for preachers. He catches them with the bait of money, ambition, wine, women and all the lusts of our common human nature. But he probably cuts the nerve of power by means of pride in more cases than by any other temptation.

1. Doing Righteousness on Dress Parade. 6:1.

Jesus saw this peril. He put his finger on this sore spot in Pharisaism. Their specialty was "doing righteousness" and they erred chiefly in their very specialty. They fell into the pit of pride and posed as pious. The pose came to be the main thing, a sort of pious "stunt." The peril of externalism is always present in preachers. They are expected to appear righteous whether they are or not. So they may come to have a sort of preacher's look, walk, talk, gesture, a grand-stand display or peacock sort of preacher. Jesus urged that we put our minds on this subject so that we shall not do this thing,

just "to be seen of men." That purpose vitiates the whole performance and makes it merely perfunctory and with no moral quality whatever. God the Father has no reward for that kind of display.

2. Helping the Poor to the Sound of a Trumpet. 6:2-4.

Jesus picks out three specimens (alms, prayer, fasting) of the Pharisaic type of righteousness. The vice is the same in each instance. They perform their religious duties "to be seen of men." The implication is that they would not do them at all unless they could obtain credit with men for doing them. Giving alms is a duty many times, though a complicated matter. It is not always clear when we do good or harm to the recipient, if a professional beggar. We have the worthy poor and the unworthy and criminal poor. But Jesus is not discussing that phase of the subject. He is treating only the effect of the deed on the giver. It is not necessarily good —It may be wholly evil. The motive in giving is bound to be considered the moral effect on the giver. God no doubt uses the gifts of bad men for good, but this in no way changes the statement of Jesus here. Rich men may have varied motives in giving money to charitable objects. God deals with that aspect of the matter. Jesus uses a hard word here for the self-conscious Pharisees who make a parade of their beneficences. It is "hypocrites" (UPOKRITAI) and means acting with a mask on the face, pretending to be what one is not. It is probably grotesque caricature that Jesus employs about blowing the trumpet before one when he gives alms, though a missionary from India claims that he saw Buddhists do it in India. At any rate the praise from men is all the reward that such men get. This is their receipt in full (APECHOUSIN) as the papyri often use the term. God rewards one who gives because of real need and not for mere display, who, if need be, will give in secret where only God and the recipient know of the deed. We are to understand Jesus to condemn all public giving. The motive must be right.

3. Prayer for Popular Praise. 6:5-8.

Jesus draws a vivid picture of the way the Pharisaic hypocrites pray. They strike an attitude in the synagogues and pray if an audience is on hand to witness the performance and talk about the piety of the rabbis. The Pharisee in the Temple (Luke 18:11-12) in Christ's parable wonderfully illustrates this word. The street corners where two streets crossed, were favorite spots for such pretentious display of piety. It is always a question in public prayer whether the one who leads is talking with God or to men. Men drop into private rituals, ruts made by previous praying, with no heart and no power. The Buddhists have prayer-wheels into which prayer slips can be

placed at a nominal price for so many turns of the wheel. Roman Catholics count their beads often with eyes wide open, looking at the visitors. It is only he who has learned how to pray in private who is able to pray well in public, pray in a way to edify those led and to avail with God. Public prayer is, as a rule, the poorest part of public worship and it ought to be the best and the most helpful. There is a great need of a revival of the family altar and Dr. Biederwolf's magazine, The Family Altar, is a blessing to that end. Even in private prayer one may be repititious and perfunctory as if God did not know our needs before we ask Him.

4. The Model Prayer. 6:9-15.

By contrast Christ gives a model prayer for all men and for all time. We call it the Lord's Prayer and so it is since he gave it to us, but John 17 is the real Lord's Prayer. Jesus used no set form in praying and did not mean that the Model Prayer was the only form to employ in prayer. But it does present the true elements in all prayer (recognition of God as Father, submission to the Father's will, prayer for the kingdom of God on earth, the effort to make earth like heaven, finding God in the daily needs, forgiveness, resistance to temptation). These various elements are not original with Jesus, but he alone has put them all together as here Jesus felt the need of prayer and certainly knew how to pray. He singled out forgiveness as the thing emphasized. We must practice forgiveness if we expect it from God. In a word, we cannot even pray to God (for he will not hear us) so long as we cherish an unforgiving spirit in our hearts.

5. Fasting as a Function. 6:16-18.

The hypocrites go through the whole program. They will suffer personal inconvenience to keep up their reputation for unusual piety. They will fast, not for bodily or spiritual good, but to create the impression that they are holy. They will even disfigure (APHANIZOUSIN) their faces and assume a sad countenance OKUDROPOI putting on a long face to seem pious. Jesus does not oppose fasting if one feels the need of it for the body or the soul. He does condemn fasting as a public function for purposes of display. God will reward the one who gives to real need, who prays with the right spirit, who fasts with proper motives. The reward is not necessarily public. It may be here or in heaven, but it will come. The note of reality is the right one in all religious life and work.

The Faith That Saves

BY BISHOP SAMUEL P. SPRENG, D. D.

Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrew 11:1.

In that supreme masterpiece of Raphael's brush, known as the Sistine Madonna, which may be seen in the art gallery at Dresden, the beholder is at first impressed with the apparent simplicity of the great picture. You see only the central figures which dominate the canvas, the Christ Child on the arm of the virgin mother who seems to be floating away and belongs to the skies rather than to the earth. But as the eye becomes accustomed to the light and adjusts itself to the picture you notice a background of seemingly fleecy clouds, filmy, white, soft and radiant. As you keep looking the clouds become distinct and you see faces of cherubs. What at first seemed misty folds of clouds reveal themselves as angel faces gazing with rapturous worship on the face of the Child on Mary's arm. Is not life something like that? We need time and adjustment to see the things that are invisible.

We are spiritual entities, invisible realities occupying a visible physical body. A man is an incarnation of personality, a soul inhabiting a body, a body housing a soul. The body, through its organs of sense supplies a means of communication between the invisible reality of conscious spirit and the material, physical universe without. Through these five senses we become aware of the universe around us. We need the five of them to acquire a full knowledge, an adequate conception of the world about us. If I had only the sense of smell, for instance, and no other I should have knowledge of but one manifestation of nature, the odors of flower and field. But we should not know what the world is like. If we should have added the sense of touch we should be able to gain some knowledge of the relative size, the shape, the solidity or fluidity of objects, as the case might be. But we should still have a most inadequate idea of the world about us. If there should now be added the sense of hearing, we should have access to the world of sound, and a most wonderful revelation that would be. To hear! To hear the song of birds, the chirp of insects, the hum of bees, the flutter of wings, the rustle of leaves, the whisper of the breeze, the murmur of the brook, the voice of the thunder and the roar of the storm. Oh, to hear the

voice of your mother, your companion, your child, for the first time! To hear the sound of music, of organ and harp and singer. What an ecstatic experience this would be. And how vastly it would enlarge the view of the world. But still you would know but little of it. Now let there be added the sense of sight. It is as if the curtains of the universe had been drawn aside. Hill and plain, mountain and meadow, forest and prairie, river and lake, land and sea, earth and sky, shadow and sunshine, sun and moon and stars, all come to view. Yes, the faces of your friends, of father and mother, of sister and child. And then the colors, colors of sky and earth, of flowers and birds, of sunbeam and rainbow, all come to view. Not until now do we have an adequate view of the world.

Is that all? Is there nothing beyond this curtained universe of matter? If it be true that there is within us a spiritual entity which thinks and feels and knows and wills, there must be somewhere outside of us a spiritual, personal entity, as far superior to the universe we now know as our own spiritual nature is superior to the body we inhabit. If that be true, there must be some way of communication between the spirit within and the spirit without. Philosophers and psychologists have long since speculated upon the existence of a sixth sense. Is that the power by which pure spirit communicates with pure spirit, without the intervention of physical sense? But now the spiritual entity with which we desire to communicate is that infinite Spirit whom we call God. How can we communicate with God? How can we know God? Who by searching can find out God to perfection? If we are to know God He must communicate Himself, must come within the range of our capacity. In other words God must reveal Himself.

This He did. He met our weakness and limitation and need by the revelation of Himself in Jesus Christ who is God manifest in the flesh, God projected into human life and experience, God living in flesh and blood, God expressed in terms of human personality. Now revelation, in whatever form, is an appeal to faith through the reason. Revelation is the light, faith is the eye that sees the light. Faith is the soul's sense of God, the means of God-consciousness. "Have faith in God" is the supreme challenge of the spiritual to the spiritual. Faith then becomes a means of knowledge. "Said I not unto thee, if thou shouldst believe thou shouldst see the glory of God?" Knowledge is the ultimate fruit of believing or exercising faith. "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Yet it is he that believeth that hath eternal life. The two are so nearly synonymous that it is difficult to draw the line of distinction. Faith is the substance of things hoped for, the evi-

dence of things not seen. Or to quote the Revised Version, "Now faith is the assurance of things hoped for the proving of things not seen." Faith, that is, the exercise of faith, puts us in possession of the thing we believe and makes it a content of our consciouness. "He that believeth on the Son hath everlasting life. It puts him in possession.

See how completely we are saved by faith. This faith which we call saving faith is trust in a living Saviour. But while the Saviour is a living, historical reality, yet He is invisible to the eye, He belongs to the eternities. Christ fulfilled His mission on earth, dwelling among men, and then ascended into Heaven, withdrew Himself from mortal sight. "It is expedient for you that I go away," He said, so that He might be the object of faith, of spiritual vision, and not of the earthly senses. "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more." But He is all the more real to us for that. There are no barriers of time and space to this spiritual vision. We rise into His fellowship, and He comes down into our lives. We have Him and He has us. And we have a supreme reason for trusting Him, in the fact that He saved us enough to die for us. If we can not trust Him we can not trust anybody. The Cross is the supreme reason for our faith.

This living faith in Jesus gives us assurance of pardon, gives us the evidence of our renewal, the spirit of sonship, gives us peace and purity and power. It makes us strong to meet difficulty and trial, to endure suffering and pain. It saves us from undue apprehension and fear. It gives us courage, fortitude and patience, so that like Moses we endure as seeing him who is invisible. And our light afflictions which endure for a moment work out for us an exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

This living faith in Him enables us to walk steadily where we can not see. And God does lead us in ways we do not know, His ways are not as our ways, nor His thoughts our thoughts. He is developing our faith by his providences. He wants us to trust Him where we can not trace Him. We must learn to say,

"I know not what awaits me,
I would not if I might
I'd rather walk with God in the dark
Than walk alone in the light;
I'd rather walk with Him by faith,
Than walk alone by sight."

Whatever the future holds of sorrow and suffering, it surely holds Him and He holds it! The times will never get away from Him. His "lo, I am with you alway" is our solace and assurance.

This faith this vision of the invisible, enables us to obey God. We can not follow and obey Him without it. Because His ways and orders do not often comport with our ideas of things. He does things differently from our conceptions. His providences are full of surprises, of enigmas. The obedience of faith is the triumph of faith, the proof of faith, and often the supreme test of faith. See how it works out in this eleventh chapter of Hebrews. Here is a recapitulation of Old Testament biography and history, vitalized by the disclosure of the hidden dynamic of the deeds and sufferings of the ancient saints. By faith Enoch was translated. By faith Noah built an ark to the saving of his house. By faith Abraham offered up Isaac. By faith Joseph gave commandment concerning his bones. By faith Moses and Israel crossed the Red Sea. He endured as seeing him who is invisible. This is the secret of their deeds and sufferings.

I close with a modern instance of practical faith which illustrates exactly the power of faith. A French steamer was returning to New York, and among its passengers were three sisters, daughters of a New York merchant. The family had been in Paris where the mother had died. The father was called home on a sudden business emergency. The daughters were left to return on this later vessel. Enroute the vessel was partially disabled and greatly delayed, and the weather was very stormy. She did not arrive on time. It was before the days of wireless telegraphing and there was no way to learn particulars. Day after day passed and no word. The frantic father went to the ship's office every day. His heart sunk within him. He was prostrated. A week passed, ten days passed and still no word. At last on the fourteenth day overdue, as he came again to the ship company's office he saw on the bulletin board this message: "La Gosconge sighted off Fire Island." This was enough. Rushing inside he began to weep and laugh for joy. He found the men in the office almost as joyful as himself. They joined in a jubilee. They threw their hats to the ceiling, they laughed, they cried, they embraced one another and felicitated the happy father. Why? It was Thursday at four o'clock. The vessel could not reach the dock for twenty-four hours more. She must spend another night on the stormy deep before she could be brought in. Why were they so happy? Because they were sure the ship was safe. But why? Simply because they believed the report of the Lookout at Fire Island. That was all. But that father was just as satisfied and happy in that faith as he could possibly be next day when he had his precious children safe in his

arms on dry land. He had them now! "Now faith is the assurance of things hoped for, the proving of things not seen." John says (I John, 5:9-12) "If we receive the witness of men"—and we do, though they have often failed us and deceived us—the witness of God is greater—and the witness is this, that God gave unto us eternal life and this life is in His Son. He that hath the Son hath the life."

The Relationship of Alcohol to Preparedness

BY REV. JOHN STEELE

Daniel The Scout

Daniel believed in the motto of the scout of being prepared, and therefore purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. He called for a laboratory test, which was granted by the steward. He and his three companions for a period of ten days ate beans and peas and drank water, while the other young men partook daily of the king's dainties and of the wine which he drank. At the end of the ten days the steward found that their countenances appeared fairer and that they were fatter in flesh than all the youths that did eat of the king's dainties. The steward in the interest of preparedness took away the dainties and the wine and gave them pulse to eat and water to drink. After three years all the young men stood before the king, and among them all was found none like the four youths. The other young men were never heard from again, but not so with Daniel and his three companions. They stood four square to the wind and became a great force in the empire.

Health: Basis of Preparedness

Health, physical, mental and moral is the basis of true preparedness and normal progress. Boards of health are placed on guard with absolute power under the law to protect the public health against every enemy. The New York Board of Health says: "You do not need alcohol for health or strength. It always does you harm. Let it alone—get on the water wagon. The safest way with alcohol is never to touch it any more than you would drink carbolic acid." The New Jersey Board of Health says: "Whereas alcoholic beverages are detrimental to health, and the indirect cause of disease, be it resolved that we recommend that campaigns of publicity be inaugurated throughout the state for the purpose of showing the dangers to life and health."

The scientific world is agreed that alcohol is a two-angled poison, burning the fluid of the body as well as poisoning the fountain of life down the stream to the third and fourth generation. It is, therefore, proper that Boards of Health should be up in arms against this enemy of preparedness. Dr. Moses Kreshner of New York City, says

that all infectious diseases put together do not as seriously impair the public health as alcohol.

Alcohol and the Athlete.

It is conceded by athletic associations that no young man can succeed as an athlete and drink alcohol in any form. The manager of St. George's Club of New York City, had in training 20 young wrestlers. Nineteen of them were total abstainers, and one was a moderate drinker. In their professional careers each one of the nineteen abstainers made good, but the moderate drinker was a positive failure.

Alcohol and National Preparedness

The nations of Europe today realize that alcohol is the great enemy of preparedness. France has recently banished ardent spirits from her country until after the war. A new poster, prepared by the Society of France, on alcoholism, approved by Ed. E. Clemental, Minister of Commerce and Post Office, and sent out by the under secretary of the Health Service, reads in part as follows: 1. Alcohol is as formidable an enemy to you as Germany. 2. Alcohol pleases the taste, but is a veritable poison that destroys the body. 3. Alcoholism reduces productivity two-thirds, and increases the cost of living and misery. 4. Like the criminal Kaiser, alcoholism decimates and ruins France to the great joy of Germany. Mothers, young people, husbands, fight alcoholism! You will thus accomplish a great task equalling that of our heroic soldiers. Before the war, at Manchester, England, 12,000 men were examined. Nine thousand were rejected. In the light of these facts, it is no wonder that 23 states of the Union are dry, and that two, with the District of Columbia, are on the way.

Preparedness demands the denaturing of alcohol. Let it run the world's machinery, but let us drink as patriotic citizens, good, deep, well-water to run the human machinery.

Denominational Schools

BY REV. GEO. W. TAFT

There is a vast amount of nonsense talked about church union. We have no brief whatsoever for an unchristian, sectarian spirit, but so long as God makes men different, just so long will they interpret His truths in different ways, and just so long will they stress different convictions. There is a wrong kind and there is a right kind of church union. One phase of the wrong kind comes about because men are so lacking in conviction that they hold nothing positive. Their grip of fundamentals is so feeble and their beliefs are so weak that they stand for little in the great aggressive movements. Another phase of the wrong kind of church union can possibly be best expressed by an illustration frequently quoted by my friend Brooks, a Methodist pastor of Nebraska: "A lady and a tiger went out walking together, side by side. They came back together but the lady was inside." That church nuion which comes about from the "swallow-'em-whole" proposition, which means that the other church must give up its convictions while we hold our own, is as abhorent as it is selfish, and unchristian. The right kind of church union can be best expressed by an illustration which I first heard among the Japanese Christians when I was a missionary there, over twenty years ago. Two circles are drawn about a point or center, one large and the other small. The center is marked—CHRIST. The several denominations are placed in the circumference of the outer circle. Then following the same radii, the same denominations are placed in the smaller and inner circle. Then it is noted that all have not only drawn nearer to Christ, but, in the inner circle, have drawn much closer to each other. This, I believe is the only real and true Christian unity. This will be a church union which has the mind and heart of Christ, and so will be abiding and effective. In all discussions of this order, therefore, it is well to keep in mind that there is a sea of difference between Christian denominationalism and unchristian sectarianism.

Judged by the standard of Jesus, which is, "By their fruits ye shall know them," Dr. H. K. Carroll's tables, taken from the U. S. census reports on the "net gains in communicants of religious bodies in the twenty-five years, 1890-1915," give us a very pertinent and suggestive lesson. In reporting this, I am only giving the larger bodies, omit-

ting the colored churches. The percentage of gain for the twenty-five years is as follows: Roman Catholic, 125 per cent; Presbyterian (South), 118 per cent; Disciples of Christ, 113 per cent; Southern Baptist, 111 per cent; Protestant Episcopal, 96 per cent; Lutheran (Three largest Synods), 95 per cent; Presbyterian (North), 90 per cent; Methodist Episcopal (South), 71 per cent; Methodist Episcopal (North), 63 per cent; Baptist (North), 56 per cent; Congregationalists, 50 per cent. It will be noted that those churches which have been most strongly denominational have shown the largest proportionate gain, while those churches that have become most liberal, and have departed most radically during this period from denominational standards, have gained the least. Those churches that stand most decidedly for something positive are the churches that are making the largest headway.

With these prefatory remarks I wish to illustrate my subject by speaking of Paul's debt to the denominational school. We find in the third verse of the twenty-second chapter of Acts, that Paul in giving an account of his life says that he was at the feet of Gamaliel. To understand this let us remember that about two thousand years ago in the city of Jerusalem there were two great church schools. At the head of one was Shammai, the conservative and at the head of the other was Hillel, the liberal. Both desired the welfare of Israel, both were intensely loyal to the national ideals, but the methods of their schools were quite different.

Shammai thought that he could best serve God by teaching nothing in his school that did not bear the Hebrew stamp. The Hebrew Bible, Hebrew traditions, Hebrew literature, Hebrew geography, Hebrew history, in fact every department surged with things that were only of Hebrew origin.

Hillel, who was at the head of the liberal school, felt that he could best serve Israel if their curriculum had a broader scope. He was not opposed to the classics of other nations, and although he was a Babylonian Jew, many of the Hellenistic ideas which had come from western Jews touched the lives of his school. Philosophy, Logic, Ethics, glimpses of the outside world in History and Literature were given a place although the students gave the major part of their time to things that were Hebrew.

In the course of a few years, Gamaliel, the greatest Jewish college president of that age, was at the head of this school which his grandfather Hillel had founded. Under Gamaliel the college rose to its greatest height and exerted a very far-reaching influence. Although intensely Hebrew, at the same time it had absorbed more and more of the Hellenistic spirit and unconsciously its students possessed a wide

outlook. In the course of time a lad from Tarsus, whose name was Saul, some twelve or thirteen years of age, came to Jerusalem to enter this famous school. Already he had had a most excellent preparation in the synagogue school of Tarsus, but from fifteen to twenty years, as nearly as scholars can estimate, he was under the mighty moulding influence of his great teacher Gamaliel. Little did Gamaliel realize that his chief place in the Hall of Fame was that he had the privilege and opportunity of training the master mind among the followers of Christ! Had it not been for this service he would undoubtedly have been forgotten centuries and centuries ago. As it is, he occupies a place among the great teachers of the world.

Before I make further statements about Paul, let us lay down three or four propositions that have an indirect but necessary relation to the subject under discussion. First—it is not what God can do, it is what God does do that most concerns us. God can do anything consistent with His Holy and sovereign Being and will. We would not for a moment limit His power, His omnipotence. Jesus said the very sticks and stones would cry out if necessary to acclaim His praise. They did not. God can make a desk or a table speak. He does not. He uses human beings, human lives and voices, as His usual method of witnessing to people.

Second—when God has a great task to perform He usually calls, prepares, and trains some one person to lead in that task. He had a great work to do and He called Abraham. He called Joseph; He called Moses, David, Isaiah, Peter, James and John, Paul; and since the early apostolic age He has called Augustine, Luther, Carey, Washington, Lincoln, Finney, Livingstone, Moody, Gipsy Smith, Billy Sunday, God-called men for God-given tasks.

Third—God calls men from where He pleases. We make our human plans and God laughs at our plans. Like the Jews of old, we think the deliverer should come from established, great cultured families, and then God does as He wills. He wanted a man to lead in a world movement toward Himself and righteousness, and so He went to a rich, wicked, and cultured city, Ur of the Chaldees, and called Abraham. He wanted to save His people in times of famine and so a favorite son became a slave, in time a prisoner, and then Prime Minister—God's plan. He wanted to deliver a nation from bondage and He went to the home of Pharoah and the universities of Egypt and called Moses. He wanted to make of Israel a great nation and called a man after His own heart from following the sheep, David. The leaders of the apostolic band, Peter, James and John were humble fishermen. Paul was a student and a tent-maker. Augustine, the foremost man of his age as a great Christian thinker, leader, and writer,

was a libertine who was a professor of Rhetoric in a great university. He called Luther from a miner's hut and the universities of Germany. He called Carey from a cobbler's bench to lead in the modern missionary movement. He called Washington from a great plantation, a man of wealth and position to become the Father of his Country. He called Lincoln and Finney from struggling law offices. He called Livingstone from a home of poverty and character. He called Moody from a wholesale shoe house in Chicago. He called Gipsy Smith from a gipsy tent, and He called Billy Sunday from the ball field. God-called men, for God-called tasks, and from God-chosen places.

The last proposition is this—God calls some men to speak to their day and generation. He calls others to speak for their day and generation, and in an even larger way for the ages to come. Abraham has been an inspiration for all ages. As the father of the faithful and the friend of God, and the pioneer and prophet in the upward and onward religious movements of the world, he stands among the few. And yet, the messages which came from his lips which have had a dominating influence in the world since his time were comparatively few. His mightiest task was for the "then and there" and so with Joseph and Samuel, and to a certain extent of the mighty triumverate —Peter, James and John, the leaders of the apostolic band. Augustine was easily the foremost man of the world of his age and yet the work accomplished was very largely for the people of that age, although he has been a large factor in moulding some leaders in succeeding centuries. Even Luther, who in accomplishments, was one of the mightiest men the world has ever known, accomplished his task very largely during the years in which he lived. It is true he is still the leader and moulder of thought in the Lutheran communion, but that is but a fraction of christendom. Carey, before he was called to his final reward had set in motion as the leader, the mighty modern missionary movement, and yet Carey so far as method and thought are concerned, is largely an historic benediction. And so with Finney, and Washington, and to a limited extent of Lincoln and of Moody, Billy Sunday and Gipsy Smith who in a peculiar way were men for their times, speaking to the folk of their times—mighty men for a mighty purpose. While their lives thrill us, save by example they do not largely mould us.

The other group of men performed a two-fold task. They stand as the representative men of their day and gneration, the leading men of the world of their period, and yet to this day they influence, mould and dominate. When we consider Moses, we look upon the work which he performed when he was living, the taking of tens of thousands of serfs and slaves out of the bondage of Egypt, a great disor-

ganized mob of humanity, leading them forty years in the wilderness to the door of the promised land, ready as an organized nation to take possession of the same. That migration was easily one of the great movements which affected the world's history, and Moses stands forth as its pre-eminent leader, the mightiest leader of the greatest movement of that age. And yet that work was but a fraction of his accomplishment.

A few years ago I was in Albany looking at the great heroic statue of Moses that is placed west of the capitol. There he stands, the physical representation of the world's foremost law-giver and lawyer. If I were to take the hundred foremost living lawyers and place beside them another hundred, the foremost of the last two hundred years, I could say of them,, that together they do not exert the marvelous influence of that great creative, intellectual and dominant lawyer, Moses. Sanitary law, civil law, social law, national law, religious law, he stands alone and pre-eminent the world's foremost lawyer. It may be true that into his system he incorporated many of the ideas that came from his fore-runners, but he supremely was the man who took those ideas and made them live. In a very peculiar way, it can be said of him that "he, being dead, yet speaketh."

Where did this man come from? From the court of Pharaoah and the universities of Egypt, learned in all the arts and wisdom of Egypt. Then it took God forty years to take the heresy of a heathen university out of his system. Not that he lost one whit of the learning, the skill, and the wisdom which came from that rigorous training, but during those days in the wilderness he was able to place God in the right relation to the whole system, and from the wilderness he went out to accomplish one of the mightiest dual tasks ever given a mortal, to lead his people in that day, and then to lead in the legal thought of the world.

David was another of those men who accomplished a mighty task during his lifetime, and since that time through his psalms has led the world in sacred song. Peter and John were also men who in a strict classification could come under the head of those who performed both tasks, but when we come to Paul we find that he supremely among the followers of Christ, exemplifies the two-fold task.

Just before Jesus Christ went away He gave a command to the disciples to go into all the world and preach the gospel to every creature. After His ascension and the ten days prayer-meeting, comes the pentecostal blessing and the great throngs are added to the church. Then the disciples commenced to enjoy religion. Not until persecution comes do they seem to hear the last command of the Master and then we read "they that were scattered abroad went everywhere

preaching the word." They even seem surprised that the Samaritans, the despised mixed-bloods, could receive the gospel and the Holy Spirit the same as they, the pure Hebrews. When a Gentile wishes to come into the church Peter needs to have a vision. When the great net from Heaven descends in which are all manner of four-footed beasts and creeping things and a voice is heard saying, "Rise Peter, slay and eat," he answers, "Not so Lord, I am a Jew, nothing common or unclean must pass my lips." Three times the command, three times the refusal, and the great net goes back again to Heaven. And then the voice says, "Peter, go downstairs, there are messengers there and I am in this thing. Go with them." And Peter goes with them and to Cornelius and his Gentile friends, the four-footed beasts and the creeping things, the common and the unclean, were the words of life given. But even that is not sufficient and the church goes on preaching the gospel to few save the Jews when Paul is converted and enters upon his wonderful labors as an apostle. It is not long after the Holy Ghost has said, "Separate me Barnabas and Saul for the work whereunto I have called them" before Paul declares with all the vehemence and passion of his being, "Lo, we turn to the Gentiles," and then it is but a comparatively short time when the call comes to him in a vision, "Come over into Macedonia and help us." Then begins that mighty movement for winning Europe for Christ. And under the leadership of Paul the apostolic church far surpasses its early bounds and really obeys the command of the Lord Jesus to go, disciple the nations. Had this been the sole work of Paul it would easily have placed him as foremost in the apostolic band, but his mighty task for the "then and there" was but a part of the work of this mightiest of apostles. We know a few great theologians, we have heard of many more, but could we put them all together and add to them scores of Christian thinkers from a hundred years past, we could even then say that when it comes to dominating the Christian thought of the world today, Paul surpasses them all, the master mind among all the followers of Christ, in moulding Christian teachings. PAUL LIVES.

Where does he come from? From a denominational school, from sitting at the feet of Gamaliel. I wish to be perfectly fair. I wish to give credit to whom credit is due. Let us look at his life and note some of the things that came to Paul apart from his thorough and finished education. In the first place he was well-born. He belonged to a good family; he was a Hebrew of the Hebrews, of the tribe of Benjamin, as touching the law, blameless. He was a Pharisee of the Pharisees, so far as position among the Hebrews was concerned. It was not so much a family of wealth or of culture as a fam-

ily of character. Paul also had a tough body, a body capable of enduring awful hardships and great privations. Ship-wrecked, stoned, imprisoned, persecuted in many ways, and yet God gave him such a body that through his marvelous grace he was able to endure all, and from Paul the young man, to Paul the aged, we see one who could endure and accomplish far more than most mortals. Again Paul had a mind capable of being developed into a master mind. God's gift to him in this particular was most generous. When it comes to mental capacity, he stands among the peers of all ages. Paul too, was a Hellenist with all the outlook which that implies. From his childhood Jew though he was, he could not help but be in touch with the mighty movements of the Greek and Roman world. However this would have been in vain had Paul not been converted. On the Damascus way Jesus Christ appeared to him and he was trasformed. He became a new creature, he was regenerated. Every fiber of his being was turned toward God through Jesus Christ his Saviour. If it was possible I would make this statement even stronger, as other gifts amount to nothing in the Christian world if a man be not born again. However a man may be born again and have such a thing as a limited growth. With Paul it was far otherwise. From Paul the young man, to Paul the aged, we see him pressing forward toward the mark of the high calling which is in Christ Jesus his Lord. He had a marvelous Christian experience. However even these gifts that have been mentioned could be bestowed upon an individual and yet his influence would be comparatively slight when we take into account the mighty movements of the Christian world.

Let us look at the things which characterized Paul as an educated man. First in language: from his childhood he had heard the Latin language, for he was a Roman citizen, born and brought up in a Roman city, and accustomed to Roman officials, most of whom spoke the Latin language. Undoubtedly during those years of training he acquired a better, more complete and thorough knowledge of this language. Then as a Hellenist, educated in the great school of Gamaliel, who did not frown upon the classical learning, we know he perfected himself in the Greek language. He used it. He made addresses in it. It was the language of his epistles. More than this, if necessary, he could use the classical Greek, the language of the scholars, and as occasion demanded it, without reference to any library, he could quote from the Greek classics as he did on Mars Hill. As a Hebrew, Paul knew the Aramaic, the common language of the Hebrews as they were associated in the home, in the synagogue, and in their fellowship with each other. During those years in Gamaliel's school he became thoroughly versed in the classical Hebrew. Now let us recapitulate and

see what languages were at his command—Latin, every-day Greek, classical Greek, Aramaic, classical Hebrew. Every language necessary to go into the wide, wide Roman empire and practically to all its people, to declare the wonderful story of the crucified and risen Christ.

But he was more than a student of languages, for a man can speak many languages and yet have no mighty message, Paul had a mighty message and was a powerful thinker. In the long, hard years of study in classics, logic, the reasonings of the Fathers, and in the class room drill of Gamaliel's college, he so perfected himself that he could think as is given few men to think. I do not take from him one whit of the power that came from the Holy Spirit. But the Holy Spirit used and spoke through the master minds of all the followers of Christ of that day and generation. Let us note two or three illustrations of Paul's power to think. The infant church was wonderfully stirred because of the Jewish party and the Gentile party. Some of the Jews would fain make the Gentiles subservient to Jewish customs. The Council is called, the arguments are placed before them and Paul appears as the champion of Christian liberty. Certain things the Gentile Christians were asked to give up because of the law of Christtian courtesy, and Christian love. But when it comes to the essential principles of whether they shall be compelled to observe Jewish legalism and its many ceremonies, Paul wins the case and the decision of the Council is practically the verdict which makes the principles of Paul the principles that will guide the Christian church in all its future career. To stamp the church for all ages to come in one of its most important policies, took the very best and clearest thinking of a master mind.

Again let us look at Paul on Mars Hill. Athens is the Boston of the ancient world. In its claims of superiority and culture it out-Bostoned Boston. In this field it felt that supremely it led the world. Right in the center of their chiefest forum at Mars Hill, Paul meets the culture and learning of the world, and placing himself on a common platform with them, quoting their own Greek poets, he leads them to a place where he can present the risen Christ. We might say that this address on Mars Hill was easily the model foreign missionary address for reaching thinking and cultured heathen people for all time to come. Only a master mind, one trained to do its best, could perform such a task. A few years ago at the Temple Bar Inn, London, England, a famous professor, in lecturing to his students said, "Young men, I wish to put before you the best human reasoning and logic which the world has," and then he read to them First Corinthians, the fifteenth chapter, Paul's argument on Immortality. Again this master scholar and master thinker had that finest of arts which is

rarely given to any save men of the highest culture and training, in that he could be at home and be a leader among all sorts and conditions of men. With the Jews he was one of their own people, with the Romans, he could say that he too, was a Roman citizen, with the mechanics, he was a tent-maker, with scholars and authors, he was one of their best products, with leaders, he too was a leader. Thus he could go all over the Roman empire as the mightiest leader of the mightiest movement the world has ever known, and thus he became the mightiest individual factor in moulding its thought. Notice however, that this wonderful leader of men, God chose from a denominational school.

To go back to our first proposition, God can do all things consistent with His being, but when it comes to God's way of working, God seems to choose His leaders very largely from church schools. And I expect, with all due reverence, God's favorite hunting grounds for those who lead in God's movements in this day and generation, are just the same as they were hundreds of years ago, church schools.

Let me illustrate this statement with a few facts in our national life Only 2 per cent of the men of the country have the privilege of a college education. And yet in all our great activities, it is claimed that 77 per cent of the leaders have the stamp of the college. Thus the probabilities that a man will become an outstanding leader are many times enhanced if he has the privilege of that education. Taking this thought a step further we notice that the leaders among leaders bear the stamp of the Christian college. For example, beginning with Hayes, with the exception of Mr. Cleveland, all of our presidents have been college trained men, and without exception are from those colleges that are dedominated church schools, in that they have been founded and maintained by churches. A few years ago on our supreme bench, seven of the nine members were church school men. A short time ago I ran over the list of the outstanding presidents of our great universities in this country, and to my surprise, about 65 per cent of those educational leaders bore the marks of the Christian college, having taken their under-graduate work in one of the same. Why is it in these vocations that such a large proportion of the trained men have come from church schools? The only answer that I can give is that while they in no sense have minimized the physical and still more the mental training, they have to a very large degree magnfied character training, and in the years, the man of character leads. When we turn to church life we can even more stress the church schools that are essentially denominational. Methodist schools produce Methodist ministers for all departments of service, and trained Methodist laymen. Presbyterian schools produce Presbyterian ministers

and trained Presbyterian laymen. The same fact holds good with reference to the Baptists, Congregationalists, Episcopalians and other denominations. A few years ago the percentages were taken and it was found that 90 per cent of the Presbyterian ministers bore the stamp of the church schools, and 83 per cent of the Presbyterian church schools. A short time ago every editor of a Christian advocate was a product of some Methodist school, and nearly all the Methodist educators and bishops also came from the same place. Why? Because these schools are founded for that self-same purpose, to give a trained leadership to those of their own faith and order. Others will not do it for them, and just so long as a denomination believes that it stands for some Christian truths that ought to be emphasized and promulgated, just so long will it be necessary for that same denomination to have its own schools. We can build up other beautiful theories but when it comes to actual facts, God's favorite hunting ground for church leaders seems to be inside the schools of that very church. Moreover so far as present conditions are concerned, I do not believe that it is possible for any denomination to render its most efficient services for the great cause of the Master, unless it has its own church school.

Among the Baptists there is not a single state in the United States where they have a strong, aggressive, organized work but that in the same state they have one or more of their own denominational schools. And thus we can mass the facts from all the churches and are compelled to return to our first proposition that is, "It is not what God can do, but what God does do, that most concerns us." And so long as God does choose to secure His trained leadership from the schools of the several churches, just so long it behooves us who belong to these several organizations, to maintain and strengthen these same schools which He has so evidently blest. Let us be co-workers with God and do the best that we can to make a great hunting ground where He will find the church and state leaders of tomorrow!

One thing in conclusion that is worthy of note, when we come to the more limited field of the local church we find that God's hunting ground for the elders, deacons, trustees, stewards, Sunday school teachers and officers, and leaders of the various women's and young people's organizations are almost invariably found in the field of the children who belong to the Sunday School and also stay to the church service. Those children who go to Sunday chool and then fail to go to church, very largely become the drifters of the next generation. Those who are found in both services furnish the back-bone of the churches of tomorrow.

One other thought and I close: going back to the home—could the

family altar be re-established so that the first impressions of life would be moulded by the influence of this almost forgotten institution, I believe that in a short time our churches would be mightily strengthened.

God's hunting ground for leadership, then we find in the family altar, the Sunday school scholars who remain to the church service, and in the church school. Let us thank God for the opportunity of service and let us show our faith by our works in maintaining these God-given and God-blest institutions.

Is There a Future Life?

BY REV. W. H. GRIFFITH THOMAS, D. D.

In conversation with a skeptic, a Christian worker said to him: "Suppose you are right about the future." "Then," replied the man, "we shall die like dogs." "But," rejoined the Christian, "suppose it turns out that I am right." The man could only shrug his shoulders and say nothing. The problem is, however, a serious one and cannot be dismissed in this way. Does death end all? The question is often asked and Christianity answers with a decided "No." As far back as the time of Job this problem was felt to be pressing: "If a man die, shall he live again?" (Job 14:14.) There are strong proofs in support of an affirmative reply, which we do well to heed. The Christian has no doubt whatever of this, for he says, "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (2 Cor. 5:1.) What, then, are the main arguments for a future life? Proceeding from the lowest and rising to the highest, they are, in the main, three in number.

I. HUMAN ASPIRATIONS.

Every great religion in the world possesses aspirations after a future life. Whether we think of the ancient religions of Greece and Rome, of Egypt and Babylon, of Assyria and Persia, or whether we think of Eastern religions today, as found in China and India, there is not one which does not concern itself in some way or other with the future. It would seem as though religion were impossible without immortality.

Then every great thinker has speculated on the future. Many will recall the beautiful words attributed to Socrates at the end of Plato's Apology. Socrates is about to drink the poison, and he remarks: "The hour has come to depart; I to die, you to live. But which is the better God only knows." All the greatest thinkers have found that the properties of matter cannot possibly apply to the operations of the soul, the latter being distinct and incapable of dissolution, as something merely material, and yet all these men could only speculate. They could express doubt and utter desire, but could never reach certainty.

Most weighty of all, the pressure of problems demands a future life. The greatest of all problems, sin, with its terrible results, is not removed in this life. The many elements of unrighteousness with the consciousness of injustice are never set right in our present existence. The terrible pressure of suffering with all its consequent misery is not entirely relieved on earth, and ignorance with all the difficulties and mysteries surrounding us is not dispersed in the present. We have only to recall such catastrophes as the earthquake in San Francisco, the Eastland disaster in Chicago, the eruption of Mt. Pelee, and we have only to mention such names as Belgium, Serbia, and Armenia to realize the awful pressure on human minds and hearts which cries out for relief.

The problem has always been acute, and even the Jews constantly faced it, wondering why wickedness should so often prosper and goodness be so frequently associated with adversity (Psalms 17:49,73). Materialism has never satisfied the heart of man, and even Professor Tyndall admitted that it was not when intellect was strongest that agnosticism was most powerful.

Thus, wherever we look, human desires, aspirations and hopes alone suggest the existence of a future life. Even for its own sake, belief in immortality is of great ethical value, for as has been often pointed out, disbelief would, in the long run involve an enormous increase of the value of the carnal and material elements over the spiritual and moral aspects of life. Indeed, it has been rightly said that the very idea of a righteous God carries with it the idea of immortality, for if the world is really the result of creation by a moral Being, a future life is absolutely essential. "An ethical conception of God carries with it the idea of immortality" (Rashdall, "Philosophy and Religion", p. 77ff).

This, too, is the testimony of Tennyson's "Wages":

> "The wages of sin is death; if the wages of virtue be dust,
> Would she have heart to endure for the life of the worm
> and the fly?
> She desires no isles of the blessed, no quiet seats of the just,
> To rest in a golden grove or to bask in a summer sky.
> Give her the wages of going on and not to die."

It is this intense and persistent desire to "go on and not to die" that constitutes one of the strongest human arguments for a future life.

II. DIVINE REVELATION.

Rising a step higher, we are enabled to see how God has met this aspiration in the teaching of His Word. Belief in a future life is begun in the Old Testament, and we see this in the experience of

the Jewish believer. His fellowship with God, as a present joy and blessing, was so real and precious that it never entered into his consciousness that it would or could come to an end. This is the line taken by several modern writers, who point to the expressions of spiritual experience in several of the Psalms (e. g., Psalms 16 and 73) to show that the Hebrew consciousness of God, as a present reality, did not admit of any idea of cessation. It has also been shown how significant is the word which tells of being "received to glory" as identical with the expression that God "took" Enoch (Psa. 73:24; Gen. 5:24). God was always regarded as a "living God" and "the God of the living." Later on, the stages of Jewish belief in a future life are clear and may be studied in their proper order (Hos. 6; Isa. 26; Ezek. 37; Dan. 12.) But quite apart from anything so late as this, the covenant of God with the people was central and fundamental, and immortality was a legitimate and necessary inference from the position of the Jewish believer. When, as time went on, persecution, suffering and death had to be endured for religion, it was natural that the thought of a future life should become stronger. Thus the Old Testament records not so much man's human aspirations as God's condescension in revealing Himself to man and eliciting in return man's confidence and hope.

The revelation of the future thus begun in the Old Testament is completed and crowned in the New. The teaching of Christ clearly includes the future, and He tells His disciples of a future home and their own share in it (John 14.) Then followed our Lord's resurrection, and the empty tomb is one of arguments for a future life. The Apostle Paul in his great chapter argues in detail for resurrection, as illustrated and proved by the resurrection of Christ (1 Cor. 15.) From the time of Christ's own resurrection everything concerning the future life is clear, and our Lord is said to have "illuminated immortality" by the Gospel (2 Tim. 1:10, Greek.) The belief was there before, as we have seen in connection with the Old Testament, but Christ's teaching and resurrection shed a light on what would otherwise have been obscure.

It is well known that, owing to the terrible shipewrecks experienced by navigators off a particular point of the earth's surface, this land obtained the name of the "Cape of Storms." But an intrepid navigator determined to risk a fresh attempt and, if possible, round the cape. He did so, opening India to his country and to the world, and since then the "Cape of Storms" has been changed to the "Cape of Good Hope." So, before the coming of Christ, death might have been called the "cape of storms," but now we are told that the Lord has provided for us a

"good hope" through grace (2 Thess. 2:16) and "a living hope by the resurrection" (1 Pet. 1:3.)

Thus Divine revelation answers human aspirations and provides the necessary assurance and satisfaction. Apart from the Bible, man can only assume the possibility of a future life or hope, for it was naturally felt in the face of sin and suffering that there ought to be such a state. But in the Bible we have the absolute assurance in the divine revelation in Christ as the resurrection and the life.

III. CHRISTIAN CONFIRMATION.

The aspirations of humanity and the revelation of God find their realization and personal confirmation in the Christian Church. This is seen first of all in the belief and practice of the community. Before the time of Christ, the ordinary custom of the disposal of dead bodies was cremation, but from the time of the introduction of Christianity, the method was changed to that of burial. This is not intended as an argument for the superiority of one method over the other, but is simply an illustration of the way in which the early Christians viewed the body. The Incarnation introduced a new idea of the sacredness of the body which necessitated what was felt in their opinion to be a more fitting and reverent way of disposing of it. In view of the contempt for the material body, which marked so much heathen philosophy, this practice is decidedly significant. Then, too, the early Christians' views of death as a time of joy rather than of sorrow points in the same direction. Not that they did not sorrow for the loss of loved ones, but, as the Apostle says, they sorrowed "not without hope" (1 Thess. 4:13.) Their sorrow was swallowed up in joy, as they contemplated the future life with its reunion. And so all through the ages the Christian Church has expressed its belief in "the resurrection of the dead," and it is impossible to think that this has been wrong, for while according to a well-known statement, it may be possible to deceive some people all the time and all the people some of the time, it is absolutely out of the question to think of deceiving all the people all the time. Hence, the testimony of the belief and practice of the Christian Church throughout the ages is a striking assurance that there is a future life. It is significant in this connection that one whose writings throughout a long part of his life have been quite opposed to Christianity, Dr. A. D. White, president of Cornell University, expressed to some friends the satisfaction he found in a volume on Immortality by Dr. H. E. Fosdick. Dr. White said that the book had been a great comfort to him, and that he accepts it as a scientific demonstration of the soul's future life.

Individual Christian experience bears the same testimony, feeling assured of the future life in times of bereavement and also in the

hour of death. Everyone knows, especially at the present time, the gaps in family life.

> "There is no flock, however watched and tended,
> But one dead lamb is there.
> There is no fireside, howsoe'er defended,
> But has one vacant chair."

It is at such times that the word comes home with power, "I believe in the resurrection of the dead."

Then, too, at the moment of death, it is clear, in the words of John Wesley, that "our people die well," because in and through Christ they feel confident with "a sure and certain hope."

At this point it needs to be said that to most people the teaching and resurrection of Christ are more than sufficient to assure and guarantee immortality. But recently, leading men have been attempting to get people to accept the revelations of spiritualistic mediums as evidence of a future life. The training of the scientist, however, is not necessarily the best preparation for spiritual investigations, and in reality there is no proof of spiritualistic phenomena which will satisfy the vast majority of mankind. Immortality based on proper evidence is one thing, but when founded on table rapping and other spiritualistic phenomena, it is quite another, the latter providing no real addition to our knowledge. Even the remarkable statements made in "Raymond" by Sir Oliver Lodge cannot be regarded as adequate evidence of the future. It is curious how often experts in other branches of knowledge claim to be heard in regard to things spiritual. Everyone admits, for instance, the supreme authority of Edison in all matters of electricity, of John Burroughs and Luther Burbank in questions of botany, but it does not necessarily follow that these men are authorities in regard to the life beyond the grave. If we are to depend upon experts, we ought to turn to men like the Apostles, and (with reverence be it spoken) to the Lord Jesus Christ Himself. When this is done, we are adequately assured of "the life of the world to come."

But what does it mean when we speak of the future? Usually men talk of immortality and, in particular, speak of the immortality of the soul, but, as Salmond points out in his work, it is more accurate to speak of the immortality of man, because the New Testament word is not so much immortality as resurrection. The future life means restoration of every faculty free from all sin. It also involves resurrection for those who are asleep in Christ. A Chicago business man once said to his clergyman: "I have spent hours to-day in the cemetery by

the grave of my boy. Tell me, do you think it true what we have always been taught—that Christ rose from the dead? If that is true, I can believe that my boy lives and that I shall see him again." There is nothing more fully assured than resurrection. "Because I live, ye shall live also." Then, too, the New Testament speaks of reunion after separation (1 Thess. 4:17, 18) as one of the most precious elements of the future life. Further, there will be revelation after all the mysteries of the present, when we shall "know as we are known" (1 Cor. 13:12.) Not least of all, there will be a renewal of this world, delivered, as it will be, from all that is evil, and filled with all that is pure and true and good in the realization of the Divine purposes for humanity.

All this emphasizes the necessity of our giving special attention to what the New Testament calls "that blessed hope," and if this were done, we should hear much less than we do today of "the larger hope." There is nothing like the Biblical revelation concerning the future to give solid satisfaction and genuine inspiration day by day.

All this is obtainable and fully realized through faith in Christ. "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11:25, 26) In union and communion with Christ we become possessors of eternal life, and thus are able to say with the Apostle, "Christ in you the hope of glory" (Col. 1:27.)

It is this which is giving comfort, cheer, confidence, inspiration and hope to many who are living to-day in the shadows. The present darkness will give way to future light; the present sorrow to future joy; the present loss to future gain; the present emptiness to future fulness; the present solitariness to future fellowship in the presence of the living, loving and eternal Lord. This is how a British mother expresses her hope in the glorious future for her and hers:

Some day the fresh grass will creep along the Belgian lanes;
Some day the flowers will open to the day,
And on the grave of my brave soldier boy the grass will grow—
But not today.

Some day the birds will build their nests again around Lille,
And on the dunes again will children play;
Some day kind Time will lay her hand upon my aching heart—
But not today.

Some day the widows of Louvain will cease to weep,
And from those ashes of those ruins gray
Will rise a city, fashioned by the love of all the world—
But not today.

Some day the soldiers will come back from France,
And Britian will be bright, with banners gay;
And I shall see them marching past, the comrades of my boy—
But not today.

Some day, that golden "Some day" which the future holds;
When trumpets blow and angels line the way,
My soldier boy will come to meet me, down the glittering ranks—
And he will say

"Welcome, brave mother heart, the day at last has dawned;
The parting and the pain have passed away."
Yes, I shall see, my ears shall hear, my heart grow young—
Upon that day.

The Gospel For the Present Crisis

BY REV. W. H. GRIFFITH THOMAS, D. D.

Many eyes are already on the future and are concerned with the problems which will, it is thought, arise after the war. On every hand people are saying that "nothing will be the same," and, undoubtedly, there will be many and far-reaching changes. But some things will remain, and these, things that matter, things that were realities before the war and have not been in any way touched by anything that has happened during this terrible conflict. The needs of men will be the same, the Gospel will be the same, and the work of the Christian Church will be the same. The only difference will be a fresh emphasis on essential truths and perhaps a fresh perspective. We shall not be concerned with reconstruction, though the word is often on lips today, but with restatement. The Gospel does not require to be reconstructed, but it does call for constant restatement and re-emphasis in the light of new needs.

During the war several aspects of truth have stood out from the rest, and it is more than probable that these will require special attention in the days ahead of us. Several of these fundamental realities call for important consideration.

I. THE FACT OF SIN.

Divine revelation shows that human life is not right, that there is such a thing as moral evil, what the Bible calls sin. Its consequences in human experience have been terrible, far-raching and universal, and yet not long before the war a leading scientist said with apparent satisfaction that the best men today are not bothering about sin. But the war has revealed the awful reality of evil as perhaps never before, and the task of facing the situation is decidedly greater than many thought before this catastrophe came upon us. Even in the Church there was far too great a tendency towards the quiet, domestic brotherly elements of the Gospel, and though it was by no means intended, it is hardly untrue to say that real harm was done by describing certain meetings for men in England as "pleasant Sunday afternoons." There was far too much of this "pleasant" element abroad, and the war has aroused us to a consciousness of things that are "unpleasant." As Dr. Forsyth in his fine book, "The Justification of God," so well says, "the disaster should end

dainty and dreamy religion and give some rest to the winsome Christ and the wooing note." And, to quote him again: "it is a much wickeder world than our good nature had come to imagine or our prompt piety to fathom."

The war is a call to the Christian Church to proclaim sin in all its reality and hideousness and to show the world what human nature is, as recorded in the Bible and also as revealed in everyday life. The tendency of many churches to give prominence to amusement was significant of a serious deflection from the New Testament standard, and there is a constant danger of forgetting the spiritual message of the Gospel in the social emphasis so often placed on life today. As some one has well said, on the Day of Pentecost the disciples were not in the supper room cooking, but in the Upper Room praying.

II. THE REALITY OF RIGHTEOUSNESS.

It would seem in the face of present awful events in Europe, as though everything were dominated by unrighteousness, and that cruelty tyranny and brutality were almost permanently supreme. But this aspect will pass, and once again men will realize that the universe is after all founded on righteousness. This may be seen in a striking way by the remarkable series of German miscalculations during the war. A thoughtful writer has remarked on the Germans showing themselves greatly daring and yet that they dared just too little. They proved themselves to be diabolically wicked, but were not wicked enough to win. Not only before the war, but since hostilities commenced, some most impressive and significant instances of childish folly hand in hand with awful wickedness have been seen. It is well known that at the Marne everything indicated the worst would happen, and yet suddenly everything was changed. The retreat was arrested and the "miracle of the Marne" is now a well-recognized phrase. More than once since then only a thin line of British soldiers withstood an overwhelming mass of Germans, and with a little more pressure and perhaps another one-half hour or so of fighting, the Belgian coast and Calais would have been won. Another illustration of the supremacy of the moral over the material was seen in the first attempt of the British offensive at Neuve Chapelle, when, to the surprise of the Germans, a line which had taken four months to construct was rushed in two hours. Much more than this can be said of the events around Verdun, and making every allowance for French foresight and valor, it is impossible to avoid noticing something still more remarkable in regard to the political blundering by which America was brought into the war. A writer asks whether it was altogether chance that there should have been "this startling blindness to the most palpable forces of the game, such inexplicable

inaction where the right action was so obvious and easy." It was certainly no chance, but, as has been more than once pointed out, there are forces outside our knowledge and control which may change a situation in an instant. The dominant factor is the moral reality at the back of everything. General Smuts at a dinner party the other day was asked why the Germans did not take Paris. He replied at once that it was God's doing. On someone sniggering through this unusual illusion to God at a dinner party, General Smuts added, "Yes, there was no excuse for the blunder from the military standpoint. God did not intend the Germans to take Paris." All this shows that the presence and power of God are overruling even in the midst of this awful conflict, that "there is a divinity which shapes our ends, rough-hew them how we will." It is recorded of a farmer that he wrote to a secular paper, pointing out that he had plowed his land on a Sunday, sown his wheat on a Sunday, reaped his harvest on a Sunday and yet in October his results were far beyond those of his neighbors. He asked the editor what he thought of this, and the letter appeared with this foot-note: "God does not make up his accounts in October." This is the message for the Christian Church today, telling every man with all his cleverness and every nation with all its power, "Thus far shalt thou go and no farther." It gives a solemn emphasis to those truths of righteousness and judgment on which the universe is based:

> "The mills of God grind slowly, but they grind exceeding small,
> Though with patience He stands waiting, with exactness grinds He all."

III. SALVATION THROUGH SACRIFICE.

Before the war the doctrine of vicarious suffering was frequently opposed, and one of the most popular objections to the Atonement of Christ was that it was impossible for one to suffer on behalf of others. Much was made of the dignity of humanity, of each one enduring for himself, and therefore of the utter impossibility of the innocent suffering for the guilty. Indeed, the truth of vicarious sacrifice was described as an "absurd" and "revolting" dogma, "monstrous" and "outworn."

Yet now it is seen beyond all question what many recognized long before the war that vicarious suffering is a law of human life. We enjoy our firesides because of the vicarious efforts of our police, and now through the war we realize this profound truth more clearly

than ever. It is recorded of a young soldier in a hospital, who was compelled to have his arm amputated, that, when the nurse quietly said to him, "I am afraid you have lost your arm," he replied, "No, I gave it." An officer tells of an explosion on board a transport as it was leaving Gallipoli. He was thrown into the water and soon with a seaman was clinging to a raft. As they held on for dear life, the seaman, who was an earnest Christian, began to speak to the officer about eternal concerns. Presently they were joined by a third, and it was soon perceived that the raft could not support all three. The seaman, recognizing this, said to the others: "I am ready for death; I will let go." He did so and was drowned, while the other two were saved. The officer related the story on reaching England of how he was saved in a double sense, from a watery grave, and from eternal loss through his companion's testimony. It is also a matter of fact that a missionary from South India, home on furlough, put it on record that when in the villages he preached the doctrine of Christ's death instead of man from the story of England's interposition on behalf of Belgium, the Hindoos readily listened to it, although before this time the preaching of the Atonement was often a real difficulty.

Perhaps the most striking testimony to this truth comes from Professor Gilbert Murray of Oxford, well known for his inability to accept the Christian position. In an essay he writes thus:

> "As for me personally, there is one thought that is always with me, the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I seem to be familiar with the feeling that something innocent, something great, something that loved me, is dying, and is dying daily for me. That is the sort of a community we now are—a community in which one man dies for his brother."

Thus, from unexpected quarters and in surprising ways, we have these wonderful illustrations of the "old, old story" of the atoning sacrifice of Christ. It is true that some men are teaching that the death of the soldier on the field of battle guarantees him an immediate entrance into the heavenly kingdom, whatever may have been his former life. But not only is this teaching anti-Christian and subversive of everything we know of the gospel, there is the simple and significant fact that for the most part the soldiers themselves do not believe it. What they need, and what we must preach with all our hearts, is the death of Christ in the sinner's place, and this, let it

be said again, is being illustrated and emphasized in a magnificent way in the present war. We see once again the truth of the old words:

'O Christ what burdens bowed Thy Head,
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Did'st bear all ill for me.
A victim led, Thy Blood was shed,
Now there's no load for me."

Be it ours to proclaim this truth out of full hearts and thankful spirits as we contemplate what Christ has done for us and for our salvation:

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah, what a Saviour."

IV. POWER BY GRACE.

When the soul has experienced the atoning sacrifice of Christ in relation to the past, removing the condemnation, blotting out the guilt and clearing the conscience, the next need is that of deliverance from sin. There must be a gospel for the present as well as for the past, because the grip of sin is not easily broken, and salvation must be from the power as well as from the penalty of evil. This is particularly noteworthy in connection with the war, for men find themselves in new situations with the loss of much that has hitherto enabled them to live straight and true lives. A theological student who enlisted early in the war and has been sent back wounded and incapacitated for further service, recenty wrote an article on "Religion in The Trenches," and among other things he called attention to the fundamental difference between the life of the civilian and that of the soldier.

> "The difference between the two lies in the fact that the civilian is living in the midst of all that helps him to maintain a fairly high standard of life. He is surrounded by home life, Christian influences, pure women and a circle of society which brands him as an outcast if he falls below its standards. He is supported almost entirely by his environment. When he becomes a soldier he has all these supports cut from under him. He is placed in the midst of temptations which he has never had to face before, and it is here that the vital part of his religion is tested. In the large

> majority of cases, his religion is too superficial to be of any real help, and although he struggles for a time against temtations, his surroundings are too much for him. He finds that it is easier to blaspheme than to stand against the tide of impure language and soon learns to stand behind the oft-repeated excuse—"You have to do it in the army." Once a man loses his self-respect so far, it is not long before other forms of sin are looked at in the same light."

There is no doubt that many a man's religion consists almost entirely in circumstances and associations. Someone, speaking of the religion of many, said it was like clothes on a clothes-line, always needing to be propped up, while clothes worn on a living person had no such necessity. Many a man will do things when he is away from home in novel surroundings that he would not dream of doing in familiar associations with the eyes of friends upon him.

For strength to live aright there is nothing available except the grace of God. The grace that first of all saves, also keeps and equips. The law of the spirit of life in Christ Jesus makes the soul free from the law of sin and death (Rom. 8:2) and the words of the Master are as true as ever: "Apart from me, ye can do nothing." (John 15:5, Greek.) The Apostle knew what God meant when he said, "My grace is sufficient for thee" (2 Cor. 12:9). When the soul is faced with weakness within and temptation around, when everything is novel and strange, and other people are saying and doing things that are confessedly wrong or even doubtful, the grace of God filling the soul enables the believer to say, "I can do all things through Christ who strengtheneth me." (Phil. 4:13.)

V. COMFORT IN SORROW.

The bereavement caused by this war is almost incalculable. Families are broken and friendships have been, meantime, sundered in almost numberless cases. People have lost as many as three and even more sons, while day after day the announcements in English newspapers of those killed speak of "only son" and "aged 20" or "aged 19." The pictures, too, in various papers indicate the magnificent promise seen in the lives of those who have thus been taken away. All this emphasizes the need of the note of comfort in present-day preaching. It may questioned whether any sermon should be altogether without this message.

Now, as we know, only the Lord Jesus Christ can bring comfort to sorrowing and broken hearts. The many graves at the front are significantly marked by crosses, thus telling of the only satisfying comfort and hope in the Cross of Christ. In our cemeteries at home

the same testimony is borne, for the quotations on grave-stones are invariably from scripture and from hymns and never from writers who are not Christian. Thus, preachers are called upon today as perhaps never before to sound aloud the Saviours words, "Let not your heart be troubled."

"Twas the Master Himself who said it
To the sorrowful little band,
Facing an hour of darkness
That they could not understand.
The light of their lives was failing,
Their eyes with tears were dim,
The rugged men were shaken
At the thought of losing Him.

" 'Let not your heart be troubled, '
In the day of an utter loss, '
It was Christ Himself who said it,
Before Him the scourge and the cross.
It was Christ Himself who said it
To the loved He called His own,
Before Him the resurrection
And the seat on the Father's throne.

" 'Let not your heart be troubled, '
Shall we take that comfort now?
Why should we walk in darkness?
Why furrow with pain the brow?
Why should the little trials
Loom large on the common road?
Why should we tremble and falter
At the weight of the daily load?

" 'Let not your heart be troubled, '
The earth life is so brief,
And evermore from heaven
The angels bring relief.
Look in the face of the Master,
List to His gentle voice;
Whatever He choose to send you,
Look up, believe, and rejoice."

VI. COURAGE IN DEATH.

Again we realize the constant and pressing need in the presence of what men have to face. On every hand death is before men, and the

call for courage is only too manifest. A young fellow, quite of the world, who was fond of parties, enlisted in the Army Medical Service, and on receiving letters from home telling of the life there and of the parties to which he had frequently gone, replied, asking not to be told of any such things, for when he came back his life would be altogether different. He had realized in the awful circumstances of the battle-field what was vital and fundamental. Alas, he himself was killed while helping a man out of an aeroplane.

It is only Christ who can give comfort at the moment of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." (Psa. 23: 4.) "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live." (John 11:25.) It is said that after a concert given for the entertainment of some soldiers, one of them was asked to propose the vote of thanks. He arose and quietly said: "We are very grateful for the amusement afforded to us tonight; and we appreciate all the musical talent brought for our enjoyment; but we are off to the front tomorrow and I do not know how to die. I am not prepared to meet God. I only wish there had been somthing for our souls." Whereupon, we are told, one of the singers went to the front of the platform and sang, "O rest in the Lord." This, and only this, is the secret of courage.

VII. HOPE FOR THE FUTURE.

The awful unrighteousness, cruelty and tyranny indicated by the war tend to make some people disbelieve and give up religion altogether. But the collapse is not of religion, only of civilization. As some one has well put it, religion so far from having failed has not really been tried. It must never be forgotten that civilization has often existed quite apart from Christianity. There was an Egyptian civilization ages before Christ, while Roman and Greek civilizations are still better known. The trouble in ancient days, as well as in modern, is that civilization is so often found apart from regeneration. We can civilize without christianizing, and it is this terrible spectacle that we face today. As a matter of simple fact, there is not and there never has been a Christian nation. Some time before the war people thought that everything was making beautiful progress. I recall how Dr. B. Fay Mills in Chicago in 1915 said that just before the outbreak of the war he, while on the Pacific Coast, thought the kingdom of God was almost at hand, but, as he confessed, the war soon knocked this out of him, and he came to the conclusion that (to use his own words) "this is a lost world."

What, then, is the hope of all this welter of unrighteousness and iniquity? There is only one, the coming of the Lord Jesus Christ.

He alone, as "the Prinec of Peace," will usher in the true and lasting reign of peace, and it behooves everyone of us to emphasize "that blessed hope" as never before. The world as we see it today, gives every indication of being as bad as, if not worse than ever, and judging by the various social and philanthropic efforts during the last century, the prospects of betterment are particularly slight. All the more reason, therefore, for concentrating attention on the coming of Christ and for hastening that day when He whose right it is will reign and rule and bring quiet to a distracted and sinful earth.

These are the seven aspects of the gospel which seem to call for special attention today, and it is for all of us, preachers and hearers, to show this in two ways: (1) Let us believe these things as never before. Accepting them as constituting the heart of the Christian message, we ought to experience their reality and blessedness and become convinced with a renewed and ever-increasing assurance that these things alone will satisfy the heart of men. The Christian alone has the right to be optimistic in the true sense of the word. Looking upon the world, it is hardly possible to be other than pessimistic, but looking up to God and being occupied with Him, His grace, His love, His Power and His purpose we can afford to be, indeed we must of necessity be, optimistic, feeling sure that "the Lord God Omnipotent reigneth," and in His own time and way Christ will be all in all. (2) Then with this deepening belief we must procaim our message as never before. This will mean that if we are wise there will be as few as possible of merely patriotic sermons. While the principles underlying the present conflict must necessarily be emphasized from time to time, yet the people do not need anything purely national and patriotic, because they can obtain all that they desire in papers and magazines. What they seek and certainly need in our churches is the revelation of God in its various forms for the deepest needs of the soul. It is recorded of Spurgeon that whenever he was asked to sign his name and write in particular books, he invariably wrote these words:

> "Ere since by faith I saw the stream
> Thy flowing wounds supply,
> Redeeming love has been my theme
> And shall be till I die."

If this was true before the war, it is infinitely truer and more necessary today. Men and women crave for the realities of the Christian Gospel, those that will at once save and sanctify and satisfy. And this will mean that we must preach Christ in all the glory of His Divine Person, redeeming work, glorious resurrection and blessed

coming. When Christ fills the heart as Saviour, Friend, Master and Hope, we shall find that all who are perplexed and stricken by the war will find rest for their souls and be enabled to trust where they cannot trace and wait until that future comes which has been so well described as "the sweet surprise of a perfect explanation."

> "Yea, through life, death, through sorrow and through sinning,
> He shall suffice me, for He has sufficed.
> Christ is the end, for Christ was the beginning,
> Christ the beginning and the end is Christ."

Gideon's Victory

By MELVIN E. TROTTER

1. Shows us how God uses little things to fight His battles. Trumpets, torches and pitchers poor things to defeat such an army with, the world would say and laugh as they say it. But God chooses the weak things of this world to confound the mighty, the little things, and the things that are not, to bring to naught the things that are, that no flesh may glory before God. A jaw-bone in Sampson's hand is enough to defeat the Phils. A sling and a stone in David's hands is enough for Goliath. Snow-flakes and hoar frost was what God used to drive Napoleon from Russia and break his back. Frogs and lice and such like were enough to make Pharoah bite the dust. Five loaves and two fishes were enough in Christ's hand and under His power to feed five thousand. The foolishness of preaching and weakness of prayer. The world laughs and asks, "what are these?" Yet they are the things the Lord uses to defeat the works of the Devil.

2. The victory was won, but not by torches, but by "The Sword of the Lord." If God had not fought against Midian that night, Gideon might have broken all the jugs in Israel, and Mideon would ouly have slept on. The lesson is for the Church and every Christian man. But nothing but the power of the Name of Christ will frighten the demons in men's souls and make them free.

"Jesus I know, and Paul I know, but who are ye?" has been the Devil's answer to many besides the Jews in Corinth. "I know thee, who thou art the Holy One of God. Let us alone, art thou come to destroy us before the time?" This was the frightened devils of Galliee crying out when Christ came near, and they are just as afraid of that name now as then. Fight only in that name, for it is above every name.

There is only one victory for any man over the power of the devil and that is in Christ. Because the prince of this world has nothing in Him.

The Devil was defeated, judged and beaten to a frazzle by the Son of God in the wilderness and on the Cross. Almost Christ's last word to His disciples was "the prince of this world has been judged." And from that day to this the Devil has been afraid of the very name of Christ.

Prayer in His name, trusting in His name, hiding in His name will give any man the victory. This is the victory that overcometh even our faith.

3. Here is a good illustration too of the advantage of making a sudden attack on the Devil and taking him by surprise. Whatever your sins are, attack them suddenly, take them by surprise and forsake them quick if you would conquer. Don't parley with the demons in your heart five minutes. Don't give them a day or an hour to pack up and move out decently. Cast them out now. Christ never parleyed with demons. He never allowed them to speak to Him or to talk back to Him for a moment. "Be still," "not a word," "Come out of the man," "go," "begone," was all He ever said to the evil spirits of that day and He said it quick.

The chances are that the Devil has held you captive so long that he is not watching you so close as he once did. Like the Midianites, he has got careless and drowsy in your heart. He says, I have had this man in my power long enough, I have pumped his heart so full of the love of sin that he will never want to be converted there is no danger of him ever wanting to come to Christ. I have him dead sure, he is mine forever. And because he thinks you are his for sure, he has been getting careless like the Midianites. He let you come here to hear the Gospel. He thinks he has you safe.

Now have the wisdom of Gideon and surprise him by a quick attack. Repent now and accept Christ. Let Him into your heart now, and the first thing you know, the Devil will wake up to the fact that Jesus Christ is in your life and heart, and he will be thrown into the worst panic you ever gave him. Of course he will come back and try to recapture your soul. Don't forget that. He is no quitter like the Midianites. He will fight for every inch he loses. But when he comes to entrap you, if he sees Christ in your heart and sees the sword of the Spirit flashing out of your life, it will break his back and he will know he has lost his man for good.

4. Follow your leader. Gideon said, "look on me—and do likewise." "When I toot, you toot, when I scoot you scoot." "As I do, so shall you do." This is what Christ says to His men. We must keep our eyes on Him. We must do as He did. We must fight as He fought. If He defeated the Devil by the sword of the Spirit, which is the Word of God, so must we. Don't go hunting without a gun, you mutt. And we must know how to get that sword out of it's scabbard without cutting ourselves too. That means practice. If He spent long hours alone in prayer, so must we. If He refused to

make terms with the Devil, so must we. For He has left us an example, that we should follow in His steps. "As I am, so are ye in the world." "The disciple is not above His master," "as I do, so shall ye do," is Christ's charge to us.

If we only follow His plan of attack, neither Christ or His men will ever have the sting of defeat.

Our Doctrinal Controversy in the Young Women's Christian Association

Between Advocates of a "Broader" Basis for Student Associations, On the One Hand, and the Council of Adherents to the Church Basis on the Other Hand

By HARRIET THOMSON

It is as a representative of the Council of Adherents to the Church Basis that I have come to Winona.

The immediate cause of our controversy is what is now known among Association women as "The Amendment," or "The Student Basis;" and also, just as the basis now in force in the Young Men's Christian Association is called "The Portland Basis," because it was adopted by a convention held in Portland, Maine (in 1869,) so this Student Basis is frequently referred to as "The Los Angeles Amendment," because it was proposed at a Biennial Convention of the Young Women's Christian Association held in that city (in May 1915.)

THE AMENDMENT OR STUDENT BASIS PROPOSED AT LOS ANGELES

* * * "that the Constitution be amended by inserting the following statement under Art. II. Any student Young Women's Christian Association may be admitted to membership whose constitution embodies the following provisions:

The Young Women's Christian Association of————, affirming the Christian faith in God, the Father; and in Jesus Christ, his only Son, our Lord and Savior; and in the Holy Spirit, the Revealor of Truth and Source of Power for life and service; according to the teaching of Holy Scripture and the Witness of the Church; declares its purpose to be:

I. PURPOSE

1. To lead students to faith in God through Jesus Christ.

2. To lead them into membership and service in the Christian Church.

3. To promote their growth in Christian faith and character, especially through the study of the Bible.

4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

II. MEMBERSHIP

Any woman of the institution may be a member of the Association provided:

1. That she is in sympathy with the purpose of the Association.

2. That she makes the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ."

III. QUALIFICATION FOR LEADERSHIP

1. All members of the Cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the purpose of the Association.

2a. Two-thirds of the Cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only those delegates who are members of such churches shall be entitled to vote in conventions, or

2.b A majority of the Cabinet members, including the president, shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only those delegates who are members of such churches shall be entitled to vote in conventions.

3. Members of the Advisory Board shall meet the qualifications of cabinet members.

From the autumn of 1914 to the Los Angeles Convention in May, 1915, propaganda in behalf of this Amendment was vigorously promoted throughout our Association.

At Los Angeles it received a majority vote of 241 as against a minority of 40.

It will be presented for final adoption or rejection by the National Board at our next Triennial Convention, at Ocean Grove, in April, 1918.

It is the purpose of our Council to defeat it ,if possible, at this Triennial, believing as we do that it will, if adopted, affect the spiritual interests of our great Association vitally and most injuriously.

In November, 1916, Mrs. J. J. Fisher, now president of the St. Louis Association, called together in Chicago a company of strongly evangelical women to protest against the Amendment. They resolved themselves into the Council of Adherents to the Church Basis.

The first resolution of the newly formed Council was that its representatives should go to New York to pay to the National Board the courtesy of stating before them the Council's objections to the proposed Student Basis and their reasons for those objections.

In response to a request sent by us, Mrs. Robert E. Speer, president of the National Board, appointed a time for a meeting of that body with our Council.

In accordance with this arrangement, our representatives made long journeys to New York from Seattle, St. Louis, Cleveland, and other cities, and on the 10th of January, 1917, was held the desired joint-conference, about eighty persons being present.

It presented the interesting spectacle of a group of women presenting themselves before another body of women with the one only purpose of paying these last the courtesy due them in their official capacities Courtesy on the part of the Board answered the courtesy of of the Council, and from that time forth our controversy has been conducted, not in strife, but in a Christlike spirit; not in a war of words, but in statements of facts and principles.

In the course of the discussion in New York, Mrs. Speer stated that the Board was not committed to the Student Basis. This meant that the controversy concerning it was to be henceforth not between the National Board and our Council, but between Advocates of the Amendment, whether on the Board or not, and opponents of it, whether on the Board or not, the Board as a body being neutral.

Later, Mrs. Fisher wrote to Mrs. Speer as follows: "We ask that the National Board shall afford us for our minority propaganda, all means that have been at the disposal of the majority for theirs * * * We believe that only by granting to us privileges equal to those extended to Advocates of the Student Basis can the National Board stand before the public as neutral, just and courteous."

The Board responded graciously to Mrs. Fisher's appeal. Adherents to the Church Basis are speaking from Association platforms, our literature is freely distributed throughout our great organization, and the National Board stands before us and the public as neutral, just and courteous.

SOME OF OUR COUNCIL'S REASONS FOR OBJECTING TO THE AMENDMENT.

We believe that it is non-evangelical in its principles — that it is not scriptural for the control of any branch of a Christian organization to be placed, even in part, in the hands of unregenerate or non-evangelical persons.

You will see in article "II, Membership," in the "Amendment or Student Basis Proposed at Los Angeles," that nothing will be required of the candidate for membership, except that she shall be "in sympathy with the purpose of the Association" (as is the moral element in any community,) and that she shall subscribe a single declaration, "It is my purpose to live as a true follower of the Lord Jesus Christ."

That she is to be a "true follower," not necessarily according to Biblical standards, but according to her own conception of the meaning of these terms, is evident from the fact that no statement whatever of her faith, no church-membership, is to be required of her.

No distinction is to be made, as in our city associations, between "Active" and "Associate" members; in other words, believers and unbelievers will be yoked together indiscriminately as Active members in the work of the Student Association.

The Cabinet is to the Student Associaiton what the Board of Directors is to the city organization. The leaders who constitute it are the officers, viz., the president, vice-president, recording and corresponding secretaries, and the treasurer, together with the chairmen of standing committees. (See paragraph (1) under "Qualifications for Leadership.")

You will see under article "III, Qualification for Leadership," that in 2a. one-third, and in 2b. the minority (which may be so large that two more would make it a majority), of the Cabient, will not be required to have membership in any Protestant evangelical church, or to make any declaration of this faith—even in the Trinitarian principles of the preamble. They are therefore to engage in "furthering the purpose" (article I), not necessarily according to Biblical standards, but according to their own conceptions, no matter what these may be of what "furthering the purpose" may mean.

WE OF THE COUNCIL BELIEVE THAT THE AMENDMENT WILL BE NON-EVANGELICAL IN ITS EFFECTS.

We believe that if it shall be finally adopted at Ocean Grove in 1918, the college graduates of the next few years, on returning from Student Associations to their homes and becoming leaders in our work, will press upon the city associations the lax religious principles of the student basis, because that in their view these are "broad," "liberal," and "adapted to the modern woman," while the evangelical

church basis will in their judgment be "narrow," "old-fashioned" and "out-worn." And when these principles shall be fully incorporated in the constitutions of our city associations—and they surely will be to a disastrous extent if the Amendment shall be ratified at Ocean Grove —then any local Association, while still remaining within the bounds of the provisions of its amended constitution, might have a Christian Scientist as President of its Board of Directors, a Social-Service worker as chairman of its entire Religious Department, she having under her direction a Unitarian as chairman of the Vesper-Service Committee, a humanitarian and a higher-critic as chairman of the Missionary and Bible-study committees. This same local local Association might have also a Unitarian as general secretary, a Mohammedan as membership secretary, a Universalist as extension secretary, and it might complete its secretarial staff with higher critics and Christian Scientists.

WE OF THE COUNCIL DO NOT BELIEVE THAT THE AMENDMENT WILL BE CONSTRUCTIVE IN ITS EFFECTS.

We believe that there will be in our ranks excellent Christian women who will suffer personal spiritual loss inasmuch as they will mistakenly, though conscientiously, at the first rumbles of doctrinal storms (of which there will be many), compromise on the fundamentals of our faith in order to preserve peace and prevent schism.

We are sure, however, that there will be strong evangelical Christian women in our city Associations who will resist, even with a ruinous basis, the incoming tide of college-bred modernisms, by doing all in their power to draw from their evangelical membership their presidents and members of their Boards of Directors, the chairmen and members of their standing committees, particularly in their religious departments; but we are also sure that they will be partially successful, and that there will be perpetual doctrinal warfare in almost every department of our work; that many discerning evangelical women will sever their connection with us and seek other fields of labor; that above all, the Holy Spirit of God will be grieved by our sins against His word; and that the gospel we teach, mixed as it will necessarily be with modernisms, will have lost its power to save and strengthen.

In other words, we believe that compromise, dissention, disintegration, and spiritual disaster will follow in the wake of the Amendment if it shall be ratified at Ocean Grove.

SOME OF OUR COUNCIL'S STRONG CONVICTIONS.

We believe that college students indoctrinated, as most of them are in their freshman year, with evolution—that mother of modernisms—need above all other women a fixed Scriptural standard with

which they may compare the false theories of our day and see them to be utterly incompatible.

We believe that since the Young Women's Christian Association is the only evangelical religious organization that is maintained among the students of our colleges, it is incumbent upon this body of Christian persistently to hold up this standard.

Abiding in Christ

BY REV. M. B. WILLIAMS, D. D.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7.

I cannot conceive of any sane man speaking words like these. They are either the ravings of a maniac, the drivelings of an idiot——— or they are just what they claim to be, the words of the Son of God, equal to the Father. And ninteen centuries of history, whether I like it or not, force me back upon this last conclusion. Some one has called these words the key to the strong box in the treasure house of God. Very pretty, but inadequate. They seem to me more like the combination lock on the safe in God's great vault—the vault of the bank of Heaven. Did you ever see a business man unlock the safe in his office? A safe with a simple combination lock? If so, you noticed a nickel knob turning within a circular nickel rim; on the rim are lines, spaces and figures; on the disk of the knob a straight line or a star with one prong pointing directly above. When he wishes to unlock his safe he turns the nickel knob a certain number of revolutions until that mark points to the line or figure above. Here he stops, and the first stage of the unlocking process is completed, but it is not unlocked; then he turns it in the opposite direction a certain number of revolutions, and at the indicated point he stops again, but the door is not opened; then laying hold of the handle he turns the triple or quadruple bolt and swings the door back on its massive hinges. The rest is simple, for within, easy of access, perhaps by merely turning a key in some little door, all that represents wealth is easy of access. There you may find, gold, silver, currency, negotiable paper, stocks and bonds; a little child may help himself. But notice two things were absolutely necessary in order to place these riches within his grasp. First, he must know the combination; second, he must use it. It seems to me I say, that this text represents such a combination.

Now imagine the man working it: "if ye abide in me," the first tumbler is released, "and my words abide in you," the second tumbler is released; "ye shall ask what ye will" open the door, "and it shall be done unto you"—go in and help yourself. Here is silver, refined through the ages by the great refiner, gold of Ophir, so pure as to be transparent, stocks and bonds on eternal corporations of heaven;

never watered save by the water of life. Go in and help yourself. But spiritually, as materially, the same two things are necessary. We must know the combination, and we must use it. Why is there so much spiritual poverty? Not because the safe is empty, but because we either do not know or will not use the combination.

I heard of an old woman on the coast of England whose son was a sailor and had left her years before. In her poverty neighbors came to minister to her necessities. They brought her fuel, food and clothing. One day a neighbor said, "Granny, I thought you had a son." "Well, I have." "And that he was dutiful and loving." "He is." "But he has a strange way of showing it. Do you ever hear from him?" "Yes, he writes me beautiful letters." "Is that all?" asked one. "No, he sends me pretty pictures." "As though one could keep warm in the winter on beautiful pictures, or buy food with nice letters," said another. Then one of the neighbors somewhat curious asked, "Did you save the pictures?" "Of course, I did." "May we see them?" And the old woman hobbled over to the mantle and blew the dust from the cover of a vase, reached in with trembling fingers and brought out before the astonished gaze of her visitors a roll of crisp, beautifully engraved Bank of England notes. With a small fortune accumulating under the cover of the vase, the woman in her ignorance was starving and freezing. When I heard the story I said, "I know that old woman; her name is Mrs. Church, for with God's bounty piling up in our midst spiritual emaciation is a common sight. You would not take a fortune for that Bible in your parlor if you could not get another, daily accumulating dust on its covers; filled with unused treasurers beneath its lid.

What would you think of a father, a successful business man calling his son into his presence and saying, "Son, I have a great offer to make you this day; it is no less than an offer of a partnership in this business; the business I have spent a lifetime in successfully building up. I am going to put your name with mine in the style of this firm; I am going to give you the combination to the safe; when you want money you will no longer have to come to me and ask for a dollar, and I ask you what you did with the last one I gave you, as I do with your mother, but it's yours as well as mine, take what you require, make out your ticket and leave it in its place." The eyes of the boy began to flash, and his cheeks flush with supressed excitement. But the father continues, "But, of course there are certain conditions attached to this offer. First of all, you must cut your present companions, the haunts that have seen you at night must see you no more, the habits you have formed must be broken off. You must be here in the morning when the office opens, ready

for business. You must stay here until lunch time, and when the day's work is finished and night has come you must go home with me. I must know where you are, for one who handles the money of this house must be in the proper place at night, and have not only proper habits, but proper companions at all times." The color fades from the young man's cheeks, his eyes are dull and heavy again and with his head down he slowly turns and leaves his father standing sadly watching him and goes back to his old companions at the club or pool room. His friends have heard that something like this was to be done. They greet him, "Is it true that the old man made you an offer of a real partnership?" "He did." "Did he offer the combination to the safe?" "He did.' "You are to get money when you want it?" "That is what he said." "Shake, old man; we'll have some big times won't we?" "I don't know as any bigger than we have had." "What do you mean?" "You didn't hear of the conditions?" "No, were there conditions attached?" "Sure." "Well, maybe we can meet them; what were they?" "The first one was that I have got to cut you fellows; cut out the club and the pool room, and stay at the office all day, and at night go home and go to bed." "Did he make such conditions as those?" "He did." "Why it's a disgrace; its a shame. I suppose yuo will show your resentment by leaving home and changing your name." "Oh, no, I'll hang around home, everything is free there and some day maybe I'll have a great inheritance through his death." What would you say of a young man like that? I hear you reply, "He belongs in jail or in the infirmary." But, listen, he is a gentleman and a scholar compared to many a church member today, and if I can't prove it, I'll take it back. His name is on the church roll, he is called Christian. His Heavenly Father offers him a partnership in His work for the world; laying aside the law of entail and primogeniture. He offers to make him an equal heir with Jesus Christ, His first born. Offers him access to unlimited wealth in glory, but there are conditions attached. "Come ye out from among them, and be ye separate." If you are to be an equal heir with my son you will have to walk even as He walked. You must abide in Him and His words abide in you. And the child hangs his head at the conditions, but still retains his Christian name, still feeds at his father's table, and hopes that in some judicial manner, by some theological jugglery he shall receive an eternal inheritance through Jesus' death. The world points at him and says with scorn, "You pretend, but what do you intend? You profess, but what do you possess? You walk as we walk, you live as we live. We profess nothing and live as we please; you run with us to the same excess of riot and profess a high and holy calling." The carnal worldly conformed Christian is used of the devil as a cat's paw to drag more

souls to perdition than is done by all the mouthings of the infidels and eathists who ever wrote or spoke in public. To abide in Him; a life not simply a profession. It is that life humbly lived which kills infidelity and disarms criticism, but the world looking at the worldly, indifferent Christian says, "Where is your God, is He dead?" "No, we serve the living and the true God." "Perhaps He has grown sleepy and is taking a nap." "He who watches over Israel slumbers not nor sleeps." "Well what is He doing for you?" "He has written me beautiful letters." "Is that all; others have written letters, great men and great women have written letters, which remain in the literature of the world." "No, he sends me beautiful pictures in them; pictures of a far off city with its jasper walls and pearly gates; its golden streets; its river of life; its tree growing on the banks thereof bearing its twelve manner of fruit, beneath whose umbrageous boughs one may sit, and the sun shall not smite him by day and fruit of the tree shall fall in his lap." "A picture of perfect rest," and the infidel laughs and says,"Just like you, you lazy rascal. Just what I thought, a chance to sit down in the shade when the sun shines and let the fruit fall in your lap from above instead of digging it out of the ground like an honest man." And we have not made much impression upon him.

To abide in Jesus means to live a life of unselfishness, the chief, distinguishing characteristic of the Son of God. When the world sees a Christian living not to please himself, but his Heavenly Master, living not simply to abstain from evil, but to do good to all men as he has opportunity; loving not because the object of his affection is lovable, but needy, the critical world must confess that he has something which it does not possess.

It is one thing to abide in Christ when we gather our chosen friends about us and enjoy social intercourse and conversation; it is another thing to abide in Christ when the call comes to go down among the friendless to be friends with them until they believe us when we tell of the Friend that sticketh closer than a brother. It is one thing when we adopt a child to specify that it must have blue eyes, light hair, preferably curly, a good disposition, a pretty face, a shapely form and no bad blood; it is another thing to do like the woman did in Chicago this year when she sent to an orphan's home and said, "Send me some forlorn, distressed, unhappy looking little waif; send me the most forlorn of all, and I don't care if you send two." And they sent her twins, with all the required specifications. I was glad when I read that story; glad that at least there was one woman with that type of heart, and that the incident was set up in cold type and printed. It is one thing to abide in Christ when Sunday morning comes, the temperature agreeable,

the sun shining and a comfortable pew is awaiting us in church, and we sit respectfully for an hour and listen to the songs and the sermon; it is another thing to abide in Christ for the rest of the day; the roads are good, the call of the auto honks loud and clear; or the social gathering tempts us for the afternoon. and when evening comes we are tired and we have salved our conscience with one service a day. The children go to Sunday School, perhaps they do not even attend one regular church service. Oh, the pity of it. Possibly a Young People's meeting which cannot take the place of the regular service, so the child is not trained up in the way he should go and when he is older the Sunday ball game, or Sunday picture show, or Sunday picnic are but short steps from his early home customs. The Lord's Day, the Christian Sabbath, is not merely one of the foundation stones of our holy religion, it is a cornerstone of civilization; when the Christian home assists in honeycombing or undermining it, the temple may tumble down some day and great will be the fall thereof. It is one thing to abide in Christ one day in the week; but it is quite another thing to live the remaining six days for His glory, where nothing is done through the week that would displease Him or grieve Him, where all is done that we believe would glorify Him. It is one thing to abide in Christ when we speak to our enemies about our friends, but is quite another when we speak to our friends about our enemies or our neighbors. It is one thing when we speak to our husband, wife or children when our neighbors are near; it is quite another thing to abide in Christ when we speak to them alone with no listening ear. It is one thing to abide in Christ when the conductor comes through the train and calls "tickets" and we must give the ticket, pay our fare or get off; it is another thing to abide in Christ when he inadvertently misses us and the ticket stamped "good for a year" is left in our hands. It is one thing to abide in Christ when the grocer gives us our change and we see that we are a quarter short. We can call his attention to it and he will rectify the mistake, we are still abiding in Christ, but when we glance at the change and we see that we are a quarter long and say, "Well I haven't time to count it carefully now, and perhaps it's alright"; how many little things enter into the daily Christian life with its opportunities and responsibilities. That does not mean that we should always ask the question, What would Jesus do? For it is impossible for us to determine. He was a unique character; He was God as well as man. When it comes to voting or the question of going into the primaries, which may be a very necessary piece of work, if I stop and ask the question, "What would Jesus do" I must confess I do not know for he was not confronted with any such conditions. Perhaps I decide I would like to have a wife and settle down, if I ask the

question, "What would Jesus do," and guide my conduct by the natural answer, and all did likewise, it would not take long for population to become extinct,perhaps on earth. We would be a race of old bachelors, at best, and there is no one for whom I have such profound and sincere pity as for a member of this genus; one who has never known the touch of a child's finger upon his cheek, or the resting of a little child's head upon his shoulder, or the love light shining in his eyes, and that child his own, is certainy to be pitied. But Jesus only took up in his arms the chidren of others. I want a home of my own, I'm tired of renting; I want to live under my own roof, under my own vine and fig tree. I plan to build or buy, but I ask the question, "What would Jesus do," and I hear His answer: "Foxes have holes, and the birds of the air their nests, but the Son of Man hath not where to lay His head," and so ad infinitum. In a thousand happenings of life I do not know what Jesus would have done or what He would do if He were here now, and 1 am not sure that it is any of my business. When Paul was stricken from his horse at noonday by the light of His Master's countenance, he did not get up and say "Lord, what would you do if you were knocked blind by the lightning?" but most discreetly inquired "Lord, what wilt thou have me to do?" and this should be the question of the Christian today in every fork of life's road. Taught by the Word and led by the spirit he will hear a voice behind him saying, "This is the way, walk ye in it." Jesus pleased not himself; Jesus gave himself for others; Jesus went about doing good; Jesus lived and died, not for Himself, but for others, and this is what it means to walk in His steps; to walk as He walked; to be like Him. In this day of many books, when in spite of the high price of paper, of the making of books there is no end, when the tables of every home, as well as the public reading rooms are covered with magazines and current literature, when the metropolitan blanket sheets, and the patent insides vie with each other for our spare moments, it is more than easy to let His Word be crowded out. We want to know what is happening; we want to know what people are writing and reading so that we may know what they are thinking about. The temptation is subtle but strong to neglect the Word of God. "Let the Word of Christ dwell in you richly," says the apostle. "Search the scriptures" said Jesus "for they are they which testify of me." As the old Testament scriptures pointed to Him, the new testament scripturss point back to Him and find Him at the apex of the ages. I think I see Him, but to see Him is to be like Him. I shall be satisfied when, and only when I awake in His likeness.

These are days that try men's souls; that require the strictest, sternest faith. They are not merely days of material warfare and

physical conflict; they are days marked by spiritual groanings as well. The fields are strewn with corpses—spiritual wrecks. Oh, the pity of it. Again I hear the Saviour say, "I have prayed for you that your faith fail not." A line may sometimes waver and the first line trenches give way and are captured. Let us give ourselves unto watching and unto prayer. Immediately following the recent revolution in Russia you know what chaos overwhelmed the nation. The army was unstable; there seemed to be no leader who could be depended upon. Then in the midst of all the jangle of voices, the voice of a young man was heard, and not only Russia but the world listened to Kerensky. Regiments of soldiers were deserting, they were surrendering without a struggle, thousands were in retreat, and there seemed to be no power to stem the tide. Then a woman, Madam Botchkareva, by name,gathered a company of young women out of the universities, out of the homes of wealth and culture, some from the shops and others who earned their living either by hand or brain. Day and night they drilled, then under their gallant leader started for the field of conflict. Fleeing soldiers laughed and asked, "what are you doing here, why are you not at home where you belong?" "We are here to shame you cowards back to your place," said their leader. At night they were housed in barracks, but when rumors of it spread round the camp men came up and asked if there were girls in there. "There are soldiers in here and if you do not keep away we will show you that we know how to shoot," was the reply, and the men found business elsewhere.

When the battle raged the women led in the charge. The fleeing Russians saw and heard their rallying cry as the women beat and led them back to their places. Then a new cry was raised: "Kerensky and the Battalion of Death." The fleeing Germans were running in every direction and soon a detachment had surrendered unwittingly to their fair captives, when to their astonishment they heard the treble of women's voices giving them orders when one exclaimed: "Mein Gott im Himmel, holpen mich, fraulein." and the day was saved because there were some who counted not their lives dear, offering them freely for home and country.

Again we hear the Great Commander, the Captain of our Salvation cry, "Forward," stem the tide of the fearful and unbelieving—the idolators who worship the god of this world. Build up again the broken homes the crumbling churches. On to the charge even if it costs a life, even if it means resisting unto blood. Let God be able to say: Here is a man in whom my soul delighteth, he has come through great tribulation, but he has made his garments white and in white he shall walk with me forevermore. Amen.

The Art of Color Teaching

BY REV. CLARENCE H. WOOLSTON, D. D.

Color has had from remote ages a mission to teach. From the days of Moses and the brilliantly draped Tabernacle to the present hour the symbolism of colors has been recognized by all.

The following facts gathered from widey separated sources may be regarded as artistic and historical guides as to the symbolism of colors.

White is the symbol of purity and perfection. In Thibet, India, Java, China, Persia, Mexico and Scandinavia white signifies purity and perfection. The High Priest of all religions has white robes as did the Jewish Priest. (Lev. 16:4.) The vestal virgin wore white. The old preacher, Solomon, declared, "Let thy garments be always white." (Eccls. 9:8.) White was the color of Christ's garments, at the Transfiguration. (Matt. 9:3.) When the Master first appeared to John at Patmos He was also clothed in white (Rev. 1:14,) and John declares white is the fashionable color of heaven. On the streets of gold white is the dress of the citizens. (Rev. 7:14.)

The artists of the Middle Ages represent God in white, the Virgin in white at the Annunciation, and Jesus in white after the Resurrection, thus finding this point in accord with remote history as a symbolism of purity and perfection.

Black, we learn from many sources, is the symbol of death and sorrow. The Romans, during the Republic, wore black as mourning, as did the Greeks.

The Third Horse—Famine—was black, as John saw it in the vision at Patmos. (Rev. 6: 5, 6.) It was the black steed of death. The painters of the Middle Ages sometimes painted the robes of Christ in black in the Temptation scene, in the wilderness, to represent His sorrowful hour when face to face with black temptation. The same school of artists, to express unutterable sorrow, gave the Virgin Mary a dark complexion.

Brown has been closely associated with black as a symbol of suffering and sorrow. It is the color of the barren earth, and of fallen, dead, and withered leaves.

Gray stands for privation, discipline, seriousness. The Quakers wore gray as a protest against luxury, gaiety and display. The dark

gray habits of monastic orders expressed deep humility and penitence.

Blue ever stands for truth. It is ever strong and endureth as the blue arch of the heavens. Blue was the favorite color of the Scottish Covenanters in the seventeenth century. When they entered Aberdeen they wore the blue ribbon as a sign of truth that they dared to espouse. The old artists gave Christ and the Virgin Mary a blue mantle and John a blue tunic.

Green is the symbol of fruitfulness. The Greeks gave all the sea-gods green draperies, because the sea was a vast, fruitful and unharvested domain. Job declared of the wicked, "His branch shall not be green." (Job 15:32.) Which is to signify the calamity of barrenness should smite them. In the Middle Ages the cross was represented as green because of its potency.

Yellow is the symbol of wisdom. The Holy things of the Tabernacle were of gold, because they spoke of God's wisdom. Jesus gave us the Golden Rule because it was full of wisdom. The streets of New Jerusalem are of pure gold, because they are wisdom's ways. The old masters gave Jesus a yellow robe because of His wisdom. The grain fields in yellow speak eloquently of the wisdom and goodness of God.

Orange, with a reddish tint, or fire orange, is a symbol of the glory of God. In this hue the ancient artists painted the representation of the glory of God. When God spake to Moses in the Bush of Fire, the artist gives the flames an orange-red tint to represent His glory.

Red has stood for love in India, China, Egypt, Palestine, Greece Rome, and is so regarded universally.

In Tennyson's "Maud," the lover says:

> "Her footsteps would awaken his heart tho' he be lain for a
> century dead, and his dust
> Would start and tremble under her feet and blossom in purple
> and red."

The Madonna is almost without exception clothed in red and blue for love and truth. Red is the symbol of true love, as red as the heart blood, but from the heart proceed not only love, but pride and sin. The red dragon of the twelfth chapter of Revelation has been the nest bed of evil from days most remote.

Isaiah says, "Tho' your sins be as scarlet, they shall be as white as snow; tho' they be red as crimson they shall be as wool." The eagle-eyed seer of Patmos in magic vision declares, "These have washed their robes and made them white (pure) in the blood of the Lamb." (Rev. 7:14.)

Violet is the symbol of sorrow and mourning, not the mourning of those who have no hope, but of the Christian who knows he shall live again. Violet, under very great heat, becomes white. Possibly this fact may be the reasons why the artists of the Middle Ages represented the robes of the martyrs as violet during martyrdom, but as white when they ascended to heaven—purified through sorrow.

Such are the symbolisms of colors, and the free use of them as teachers will help fasten the mind to the truth for all time.

A cluster of colored ribbon streamers hanging from the wall like ribbons from a May-pole, and selected by the children, to stand for the truth you teach will catch the eye of little girls, while a string of painted balls, will in like manner, fasten the boys' eyes, and with very little folks colors will hold the eye as long and as effectively as a picture, and can be used when pictures are not accessible.

THE LORD'S PRAYER IN COLORS

The use of colors in teaching religion is as old as Moses and older. Ever since the voice of God spoke to him from the clouds and commanded to "Make an ephod of gold, of blue, and of purple, and of scarlet, and fine twined linen," colors have been preachers of authority, and by their mystic language, have made known the truth of God.

Colors are eye-catchers to the little lads and lassies, and they are psychological reasons, for the belief that various colors in tints and shades affect the human mind, and produce mental conditions of the greatest value to workers among young people. It is our purpose to present to you a beautiful method of teaching the Lord's Prayer by the colors of Nature.

Secure a number of small pieces of silk, about twelve inches square in the following colors, and arrange in the following order, each square of silk standing for a sentence in the Lord's Prayer:

1. "Our Father"—Old gold, which represents the richest and most elegant of colors.
2. "Which art in Heaven"—blue, color of the sky.
3. "Hallowed be Thy Name"—green, representing the enduring character of that Name. Green suggests the pine and cedar—green all the year round, whose colors endure 'midst the heat and snows of changing seasons.
4. "Thy Kingdom Come"—purple, the color of royalty.
5. "Thy will be done on earth, as it is in Heaven"—brown, the color of common earth.
6. "Give us this day our daily bread"—yellow, the color of ripening grain from which we make our bread.
7. "And forgive us our debts, as we forgive our debtors"—silvery

gray, representing the color of the silver coin with which we pay our debts.

8. "And lead us not into temptation"—red, standing for sin.

9. "But deliver us from evil"—black, standing for all forms of uncleanness.

10. "For thine is the Kingdom, the power"—white, referring to the Great White Throne, the seat of the power of God.

11. "And the Glory"—reddish orange, the color with which artists paint the flames of the burning bush that Moses saw, representing the Glory of God.

As you display each color you can talk on the lesson taught by the sentence for which the color stands; then get them to recite the Lord's Prayer as you hold up the color standing for each sentence.

Let the children often take the colors in their hands, bring them to the desk and put them in their order, then ask the class if the order is correct. Drill them in this exercise. If you do not wish to use silk, cheaper goods will answer as well.

It is often a pleasant change to have a number of ribbons joined together, and unrolled as the sentence is pronuonced. It will be a pleasant exercise to find the colors in the decorations of the room and have the children point them out.

A more simple way would be to secure a number of large cards—fourteen inches square, and cover them with common tissue paper; you can get the colors you desire at a small cost.

LOOKING THROUGH THE HEART

Sin is an affair of the heart. It is a stain on the inside—outside washings cannot avail, and the work must be done from within. Take a large glass window-pane, trace on one side of it the outline of a heart, cover the remaining portion of the glass with black paper, leaving now a heart of glass. Put on one side of the heart, the side next to you, as you elevate it, a black stain—common watercolor paint will answer. Be careful that it is soft, and does not dry hard on the glass. Show the heart with stain to the children, elevating it so all can see it easily. Talk to them after this fashion.

Did you ever see a beautiful show window of the florist full of flowers of many colors—very rich and beautiful? Did you ever see a large mud spot on the window pane obscuring the beautiful flowers? I am sure you have, and you have said how dirty the dirt looks when it is next to flowers, and what a pity it should be there at all. Stains and dirt spots are always bad spots, but a bad spot on the heart is very, very bad, because it is very deep and very black. Look at this heart and see this very dark mark. Whenever you do wrong, it grows blacker and larger—you may not notice it at first, but God does, and

so do the holy angels, and some day you will see it yourself, and will be very unhappy until it is washed out. Dear old David saw his heart stain and cried, "Wash me and I shall be whiter than snow."

We try to do the washing ourselves and fail. This is the way we do heart washing. We don't like the spots on the heart as we see them on this glass, and so we will try to wash them off. Take a white rag, and wipe the side nearest the children (the non-stained side) and notice the stain is still there. Rub harder; the stain still remains. This white cloth we will call "good works," and we see it don't take away the stain.

Then try a piece of sandpaper; explain it stands for hard pointed cross words; rub it over the glass heart with vigor; still the spot remains. After this take a handful of different colored rags and try to wipe off the spot; this stands for beautiful thoughts and surroundings. The spot is still there and just as dark. Take a small dictionary and draw it across the heart several times, saying "Will education save?" but it is just as black and still the spot remains. Put a little handful of flowers in front of heart, saying, "Let us see if Nature will change the heart, but the stain is there yet, and——— Oh, now, I see! I have been washing the wrong side of the heart, for the stain is on the inside. No wonder all my efforts have failed! I will now try God's good way."

Take a scarlet cloth, explaining the death of Jesus has given to the world the only power to cleanse from sin, and that it works from the inside, so, suiting action to words, rub out the stain from the inside with the scarlet cloth, and the glass is perfectly clean. Our hearts must be washed from within. When people try outside washing, they still have evil thoughts in their hearts. If their lips do speak good words, and often times while they don't do wrong things, they often wish for wrong things, their heart is not washed from the inside.

When God washes our hearts from sin from within, then He takes away not only the outward sin, but the evil thoughts, the wrong desires, and God can look right through our hearts and we can see His face shining there, and then we are very happy.

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